A HISTORY of the JEWS in the UNITED STATES

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A HISTORY OF THE JEWS
IN THE UNITED STATES

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Educational Director
Department of Synagogue and School Extension

A History of the Jews in the United States

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By Rabbi Lee J. Levinger, Ph.D.

Author of *A Jewish Chaplain in France;*
Anti-Semitism in the United States;
co-author of *The Story of the Jew*

Department of Synagogue and School Extension
of the Union of American Hebrew Congregations
Cincinnati 1930

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TO

ALFRED M. COHEN

AMERICAN AND JEWISH LEADER

Editor's Introduction

The present status of American Jewish education may be partly described by the fact that nearly every book or syllabus recently published has had to be introduced as the first of its kind.

For example, it is well accepted in recent educational theory that one of the fundamental aims of education should be to bring about an intelligent, sympathetic, yet critical understanding of the immediate environment of the child. In America, one would expect this to be reflected in the publication of many texts for children and young people on American Jewish History. This should especially be done because of the unique and in many respects remarkable part which the Jew has played in the upbuilding of America. Yet, with the exception of Wiernik's "History of the Jews in America," which was not written for young people, the present volume is the first one on the subject.

Dr. Levinger's "History of the Jews in the United States" is an attempt to supply a text on American Jewish History for the high school department. The author presents, first of all, the basic facts in the American Jewish story. The participation of the Jews in the discovery of America, their part in the struggle for independence, their growth in and with the country, are fully described.

The three waves of Jewish migration which account for much of the nature of American Jewry today, are clearly presented.

One of the most significant contributions of the book, in our opinion, is the fact that fully one-third of it is devoted to a cross-section of Jewish life in America in the twentieth century. Here, all important phases of American Jewish life are treated. Our religious institutions, orthodox, conservative and reform, our philanthropic institutions, our fraternal, educational and cultural organizations are presented. The Jewish labor movement and its effect on the development of American Jewish life are described.

At the end of each chapter, topics for essays, questions for discussion and debate, and readings for students and teachers have been appended. The inclusion of maps, charts, and carefully selected illustrations will prove especially useful to students. The Department of Synagogue and School Extension has spared no effort to make the book as attractive as possible from the point of view of its physical appearance.

We sincerely hope that this book will be found helpful in our schools, especially in the high school department, and that it will further that appreciation and understanding of American Jewish life which alone can contribute to the spiritual enrichment of our community here, and to the enhancement of Jewry throughout the world.

EMANUEL GAMORAN

Preface

THIS book is primarily a text for the study of American Jewish history in the high school classes of Jewish schools. It is hoped that it will also prove valuable for general reading and for reference.

Hence the emphasis on readableness, on the selection of outstanding points rather than inclusion of all available facts, and particularly on current movements and on leading personalities, past and present. This is primarily a book by which American Jewish youth may learn those facts which will enable them to become intelligent American Jews.

As far as possible, the author has tried to be objective throughout the book and he has discussed many disputed problems with people of different points of view. He, therefore, feels that he is justified in claiming that he has maintained an attitude of objectivity and impartiality.

The author desires to express his appreciation to those who read his manuscript and made invaluable suggestions: Dr. Emanuel Gamoran, Educational Director of the Commission on Jewish Education, Dr. David Philipson, Chairman of the Commission, Dr. Samuel Schulman, Chairman of the Committee on Youth Education of this Commission, Professor Carl Wittke, Professor of American History at the Ohio State University, and Rabbi

Louis I. Egelson, Assistant Director of the Department of Synagogue and School Extension, and to Mr. M. Myer Singer of the Department who is responsible for the typography and design of the book.

LEE J. LEVINGER

Columbus, Ohio
May, 1930

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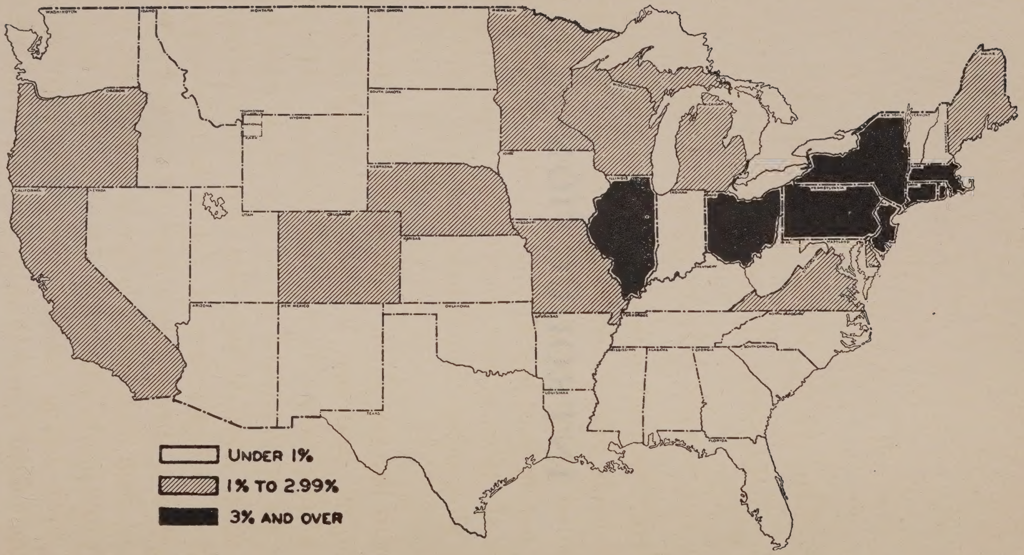
INTRODUCTION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JEWISH POPULATION IN UNITED STATES IN 1927

CHAPTER 1.

The Jews Who Live in the United States Today

I. THE JEWISH PART IN AMERICAN HISTORY

WHEN we read American history or study it in our schools, there is seldom much mention of the Jews. Thoughtless people might judge from this that the Jewish people have had little to do with the history of the United States, or that the Jews are newcomers who arrived after others had founded the nation and made it great.

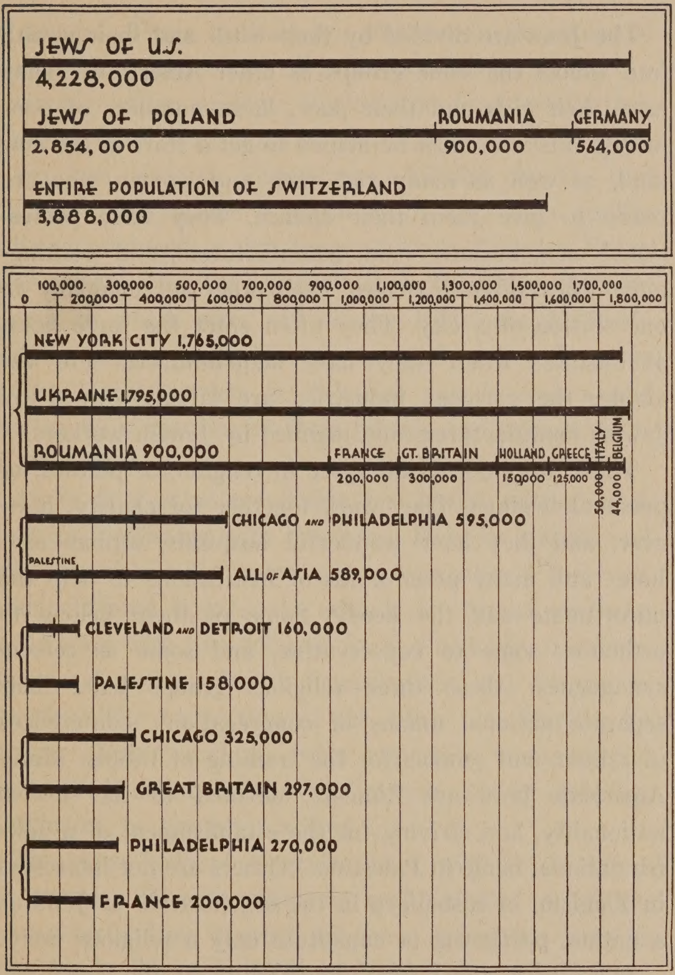
But this happens to be far from the facts. Jews have lived in the land that is now the United States of America long before it won its freedom; they have worked for it, sacrificed for it, and loved it at every period of its great history. But they came as families or even as separate persons, not in large groups, like the Pilgrims or the Cavaliers; they did not have a whole colony of their own, like the Quakers in Pennsylvania or the Catholics in Maryland. Therefore they are often lost to view among the individuals of many different races and religions who lived in America and helped to make it what it is today.

We will want to study this book to find out something about the Jews of the United States today, where they came from, how they got here, and what they have done in this country. We will want to know whether they have contributed much or little to America in peace and war; whether they have neglected the heritage of their fathers, or have built great Jewish institutions in the New World.

II. AMERICAN JEWRY AT PRESENT

Even in the twentieth century, the Jews are by no means the largest of the many elements of population in the United States. In 1928 they constituted about 4,200,000 of the 118,000,000 citizens of this nation, a large and important body in itself but a small percentage of the entire people. Still, this comprises the largest number of Jews living in any country of the world, and almost one-fourth of all the Jews on earth. These people live chiefly in all the large cities of the United States, but they have smaller groups scattered everywhere, a Jew in nearly every village as one of its business men, in many a country district as one of the farmers.

The city of New York alone has fully one and three-fourths million Jews as part of its great population, the largest number of Jewish people ever gathered together in any city since our history began, more than Jerusalem ever held in its greatest days. Other great cities also have large numbers of Jews, their number varying according to the size of the city as a whole and the nature of its special industries.



COMPARISON OF JEWISH POPULATIONS

The Jews are divided by their work and their wealth into almost the same groups as other Americans. They have their rich and their poor, large numbers of poor immigrants who must be helped to get a start in the new land, as well as many rich men and women who are ready to give them their chance. They have professional men, business men, manufacturers, and workingmen. They often live near each other for company in one section of a city. They often enter the same fields of business where they have acquaintances. For example, the garment industries are largely owned by Jewish manufacturers and manned by Jewish workers.

These Jews do not all agree in religion, or politics, or personal feelings. They work together for charity, however, and they have wonderful hospitals, orphan asylums, and many other kinds of institutions to help the unfortunate and the needy. Some of them belong to orthodox, some to conservative, and some to reform synagogues; these three religious groups have their separate national unions of congregations, conferences of rabbis, and schools for the training of rabbis. Many American Jews are Zionists, devoted to the Jewish nationality, and striving for the establishment of a Jewish national home in Palestine. Others are not interested in Zionism, or disbelieve in the organization of Jews as a nation, preferring to constitute only a religious body.

Still others, and a very important body, too, are interested in the Jewish nation, though not the Jewish religion, but most of all in the welfare of human beings in general. These radicals are working in the cause of the laboring classes and of peace between nations.

Great numbers of Jews, coming from lands where they spoke Yiddish, still cultivate that language in America. There are Yiddish newspapers, Yiddish books, and Yiddish theaters, and a literature of very high quality is being produced in that tongue here in America. Other Jews are studying the ancient Hebrew language, the holy tongue in which were written the Bible, the Mishnah, and the prayer book. This is now the spoken language of the Jewish settlers in Palestine and is spoken and written by a number of their friends and sympathizers in America.

There is a great movement for Jewish education in America, beginning with the many Hebrew schools and religious schools connected with congregations, the communal Talmud Torahs, the schools for Jewish teachers, and ending with five colleges for the training of rabbis. The epoch-making Jewish Encyclopedia was written in America. The translation of the Bible into English by Jewish scholars, and the other important works of the Jewish Publication Society of America, are an enduring monument to Jewish learning.

This great body of American Jews, with all its different groups, different opinions, and different activities, has naturally been a great influence among the Jews in other lands. The rebuilding of Palestine, which has enlisted the efforts of Zionists in every country, has had much support and a great amount of financial help from

American Jewry even though most of the immigrants to the ancient home of Israel have been the persecuted Jews of eastern Europe.

The only unity ever achieved among all American Jews was during the World War, in the cause of the unfortunate sufferers of the war zone in Eastern Europe. At that time the American Jewish Relief Committee, the Central Relief Committee, and the People's Relief Committee, representing the reform, orthodox and radical elements, worked together in the Joint Distribution Committee; they pooled their funds and sent the money to such places and in such a manner as to accomplish the greatest good. Through this organization the Jews of America saved the lives and the communal existence of thousands of their brothers and sisters of other lands. At the same time, they found for once that unity was possible among themselves. Neither the American Jewish Committee nor the American Jewish Congress, both of which have been organized as spokesmen for American Jewry in time of emergency, has ever been able to represent the entire Jewish community of America, as the Joint Distribution Committee actually did during its life of useful service.

We do not need to be reminded that the Jews of America have not only their Jewish life, but, like all other American citizens, contribute to American life in general. They belong to various political parties, in which they vote and sometimes hold office. They have their inventors, their writers, their musicians and artists. In time of war they send their full quota to fight for America. They have their business leaders in many lines of endeavor. In other words, the Jews of America are complete partakers in American life, and at the same time possess certain Jewish institutions, too. They combine in themselves the age-old Jewish tradition of worship and loyalty, and the newer American life of progress and freedom. Their Judaism and their Americanism reinforce each other.

III. WHERE THE AMERICAN JEWS CAME FROM

THESE Jews came to the United States from every land under the sun, for the Children of Israel dwell everywhere. They came for the same reasons that our other immigrants have come since the very discovery of the New World. Some came, like the French or Spanish, for love of adventure or desire for colonization. Some came, like the Germans and Irish, because they were very poor in the Old World and wanted to establish homes where they could provide a better livelihood for their families. Above all, the vast majority of them came like the Quakers and the Pilgrim Fathers as refugees from religious persecution, seeking a land where they might worship God in their own way. As a modern writer, herself a Jewish immigrant, has said: "Every immigrant ship is another Mayflower, and Ellis Island is just a new name for Plymouth Rock." (Mary Antin: *They Who Knock at Our Gates.*)

The first Jews who came to America were from Spain and Portugal, some of them coming to this country directly, and others after wandering to several other lands on their weary search for a permanent home. Since the year 1492 these Jews had been fugitives, trying to find a place of security east or west, north or south. Naturally some of them tried the New World, so that the first and for a long time the only Jewish immigrants to America were Spanish Jews. Another factor that led these people to America was the colonizing activity of the Spanish and Portuguese at that early date. It was natural that people from these lands come to America, first because ships were constantly sailing there, and second because they found colonists whose language they spoke.

Now and then a wanderer came from England, Germany, or even Poland, but until nearly the middle of the nineteenth century almost all the Jews were of Spanish origin. Then came a change, and from 1840 on the Jewish immigration came largely from Germany and other countries of central Europe. For this was the time of the great German immigration to America, when thousands of Germans of all religions fled their native land for the New World. It was the time when the revolt of 1848 had been repressed and those who wanted freedom had to seek it in a foreign land. It was also a period of great poverty in Germany, when multitudes desired a fresh start in a new home. Hence the German Jews came to America, along with other Germans, seeking opportunity, freedom, and above all liberty to worship according to the dictates of their conscience.

During all this time, there were very few immigrants from eastern Europe. But this immigration increased in 1881 when the terrible May Laws were promulgated by the Czar of Russia. Since that time persecutions have piled up in eastern Europe, taking the form of discriminatory laws against the Jews, anti-Semitic parties in politics and mob violence. Since then great masses of Jews have fled from Russia, Austria, Roumania and near-by lands, of whom the greatest number fled to the United States. They, too, came for a chance to make a living, for freedom from tyranny, and most of all for liberty to be themselves and to live as Jews. At the same time the Jews were not the only new arrivals from eastern Europe. Large numbers of peasants also, especially of the different minority nationalities, came for the same reasons. Tyranny was heavy on them all, poverty was bitter to them all, but both poverty and tyranny bore most terribly on the Jews.

One might think of Jewish history in America in terms of certain figures, showing the increase of the numbers of Jews in this country. After the Revolution there were 3,000 Jews in the new nation. In 1840 there were 15,000; in 1881, a quarter of a million; and in 1928, there were 4,200,000 all together. They increased much like a series of steps, each one immensely larger than the one before. With many individual exceptions, these steps roughly represent different countries from which the Jews came.

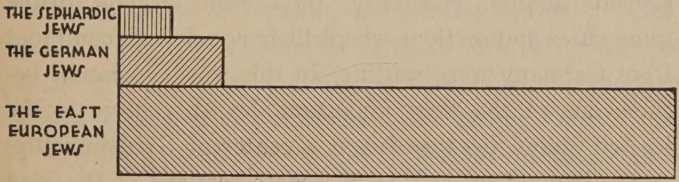
The first fifteen thousand represented largely the Sephardim, the Jews from Spain and Portugal; the next two hundred thousand or more are the German Jews; the next three and a half million are the Jews from eastern Europe. Thus the descendants of the earliest settlers form the smallest group of Jews in the United States, the next largest is formed by the descendants of the German Jews, while the largest of all is composed of the latest to arrive, those from eastern Europe, and their children. Of course, there are also small bodies of Jews from Persia, Turkey and all sorts of countries, who have sent a few of their representatives to this great gathering-place of the nations, America.

IV. CHARACTERISTICS OF THE THREE MIGRATIONS

Naturally, each of these three groups of immigrants had its own characteristics, depending on the sort of Jewish life these people had led, the kind of national surroundings they had known in their former homes. The first migration, that of the Spanish Jews, consisted of a few families, drifting in from time to time. They were chiefly merchants; some of them were wealthy merchants, engaged in commerce with other lands. They settled in the thirteen original colonies in a few leading commercial cities, and had five congregations in all at the time of the Revolution. They were strictly observant Jews, and most of their institutions were for their religious life. The typical community began with a cemetery when a few families came to a town; as soon as there were ten men in the community for services, they established a synagogue; finally they organized to help the poor, and to help each other in time of sickness or death.

The German Jews who arrived next were very different in several respects. Most of them were poor when they first came. They usually began in the new land as peddlers wandering from house to house and from farm to farm, often with their entire stock of goods on their backs. By industry and courage they overcame the obstacles of poverty, a strange language, and the natural suspicion for unknown foreigners. Many a one started by buying a horse and wagon with which to carry on his peddling, then a little store, then a larger business of one kind or another. The result is that many of the very old men who are leaders in business, in charity, and in public work among American Jews today were among these pioneers, while a surprising number of the active middle-aged Jews of the present, judges, physicians and bankers, are their sons, reared and educated in America.

Comparatively few of these German immigrants were scholars or professional men in their old homes, but many of them had a certain amount of both German and Jewish culture, due to the fine schools in Germany



THE THREE WAVES OF JEWISH MIGRATION

during their youth. Many of these men read books and had modern ideas. Some of them had belonged to the rising new reform movement in Germany. Thus it came about naturally that liberal Judaism in America was fathered by these poor immigrants from Germany. They originated, likewise, social institutions, such as the B'nai B'rith and the Young Men's Hebrew Association. They founded philanthropic institutions—orphan asylums, homes for the aged, hospitals, and relief societies. All these, of course, were very small in their beginnings; all of them were needed by some element in the growing Jewish community. They organized nation-wide Jewish institutions, notably the Union of American Hebrew Congregations, and through it the Hebrew Union College, in Cincinnati, the oldest seminary for training rabbis in America. They grew steadily in wealth, education, Jewish influence and public standing.

The distribution of the German immigrants was different from that of the Spanish. They did not stay in a few cities on the Atlantic seaboard, for they found a great continent just opening up to settlement. So they went ahead with the pioneers into every part of the growing nation. Naturally, they went largely to the same cities and sections where their non-Jewish comrades from Germany were settling. In this way Cincinnati became one of the most important Jewish centers in the United States, because it was a center of German settlement. These Jews settled in remote sections of the west and south; most of the Jewish communities of the country were founded during this period by some of these German immigrants.

Finally there came the great mass of immigration from eastern Europe. The Jews from Russia, Poland, Austria, Roumania and related lands came neither as scattered individuals nor as family groups. They represent the transplanting of whole communities, rich and poor, learned and ignorant together. The German immigrants had been chiefly the poor or the dissatisfied, for those with advantages at home hesitated to leave. So were the early immigrants from Russia. But after 1881 in Russia few Jews could be safe or prosperous; whole settlements were often ordered out of the villages where they had lived for generations, and driven to strange cities where they had no homes and no means of livelihood. This new migration was different, not only in its vastly greater numbers, but also in its nature. The new wave of migration centered in New York City, and spread out from that center. There are now Russian Jews in many other cities as well, but a great body of them still remains in that tremendous Jewish community.

These east European Jews were, for the most part, either orthodox or Zionists, or socialists and not religious at all. Very few of them belonged to reform synagogues, although very soon a milder modification of orthodoxy, called conservative Judaism, arose among them. They possessed a great deal of Jewish culture, as their rabbis and also many laymen were learned in the Bible and the Talmud; but they had fewer scholars in Russian or other modern tongues. This was due to the lack of public schools in Russia and the exclusion of Jews from many of the private schools, so that they had to rely entirely on their own Jewish schools and their own Jewish learning. Their culture, then, was either Yiddish or Hebrew. The Yiddish newspapers and theaters, the Zionist sentiment and organizations, the Hebrew schools and Talmud Torahs, owe their origin to the Russian Jews, exactly as the reform synagogues and their religious schools, charities and lodges, originate with the German Jews, and as the first orthodox synagogues originate with the Spanish Jews.

V. THE MINGLING OF ELEMENTS IN AMERICAN JEWRY

American Jewry represents all these three, not as separate groups, but as they now live intermingled and largely united. The differences pointed out are historical only, and exist now only in small part. Jews of Russian origin have a great influence through their overwhelming numbers, which Jews of German origin often equal because they came to America first, and consequently have acquired more wealth and are better adjusted to conditions in this country. Meanwhile the little Spanish community has largely been absorbed into the greater masses, retaining its separate identity in only a few cities.

In the rest of this book, we shall try to see in detail how all this came about, and how the Jewry of America came to be. We shall try also to see what influence the Jews have had in American history, what great men they have produced in this country, and how much they have been able to accomplish for the benefit of their country. Finally we shall study the Jewish community of today, which is both interesting and important to all of us.

REVIEW QUESTIONS

1. How many Jews are there in the world? In the United States? In New York City?
2. Name some of the national movements among American Jews; some of the institutions which represent these movements.
3. Why are Jews mentioned so seldom in your American history in school?
4. From what lands did the Jews come to America? For what reasons?
5. Sketch the growth of the Jewish community of the United States.
6. Describe the three groups of Jews which came to America.

TOPICS FOR REPORTS

It may be most interesting to see the Jewish community of America in small, in its reflection in your own city; for example:

1. Study the Jewish community of your own city, as to numbers, residence, lines of business, Jewish institutions, and so on.
2. Find out the significant dates in the history of the Jews of your city, the first arrivals, the date of founding the various synagogues and other institutions, and the other matters of interest.
3. Study their origin, the country from which they came, their present connection with various countries, such as relief for war sufferers, relatives in other lands, or aid for Palestine.

4. Make a brief survey of world Jewry in its numbers, location and world movements, so as to see where American Jewry fits into these. For example, which are the great Jewish communities of the world, and which of them are in the United States? This is beginning in the opposite way, but it can be equally useful.
5. Name three American Jewish institutions, such as the B'nai B'rith the National Jewish Hospital, or any others; give their date of origin, purpose, and the work they are doing. This will lead you directly into the whole of American Jewry also.

REFERENCES

Every school library should contain a minimum of reference works for the more thorough study of this text book. Unfortunately, much of the material is unavailable, and most of the accessible material is more suitable for teachers than pupils, or can be used by the latter only under guidance. Indispensable works are:

FOR PUPILS

Index to articles on this field in Funk and Wagnalls' *Jewish Encyclopedia.*

Index volume of the American Jewish Historical Society Publications.

A standard history of the United States.

Philipson, David, *The Jew in America,* (a tract giving an excellent brief summary). Union of American Hebrew Congregations.

Levinger, E. E. and L. J., *The Story of the Jew* (for a background of Jewish history). Behrman.

Wiernick, Peter, *History of the Jews in America* (out of print). Jewish Press Publishing Co.

FOR TEACHERS

Sachar, A. L., *A History of the Jews.* Knopf.

Margolis, M. L. and Marx, A., *A History of the Jewish People* (for a Jewish historical background). Jewish Publication Society.

Sachar, A. L., *Factors in Modern Jewish History,* U.A.H.C.

Raisin, Max, *History of the Jews in Modern Times.* Hebrew Publishing Co.

FICTION FOR PUPILS

Asch, Sholom, *America* (out of print). Bloch.

Levinger, E. E., *The New Land.* Bloch.

A variety of biographies and works on special topics are available, referred to in the different chapters. The biographies are practically all suitable for pupils. Many of these, if not all, should be in the school library. I suggest such books as these:

BIOGRAPHIES

Adler, Cyrus, *Jacob H. Schiff, His Life and Letters.* Doubleday Doran.

Antin, Mary, *The Promised Land.* Atlantic Monthly Press.

Kohut, Rebekah, *My Portion.* Seltzer.

May, Max B., *Isaac Mayer Wise, A Biography.* Putnam.

Philipson, David, *Max Lilienthal, American Rabbi.* Bloch.

Straus, Oscar S., *Under Four Administrations.* Houghton Mifflin.

SPECIAL TOPICS

Kayserling, M., *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries.* Longmans Green.

Levinger, Lee J., *A Jewish Chaplain in France.* Macmillan.

Levinger, Lee J., *Anti-Semitism in the United States.* Bloch.

Peters, Madison C., *The Jews Who Stood by Washington.*

Philipson, David, *The Reform Movement in Judaism.* Macmillan.

Straus, Oscar S., *Origin of the Republican Form of Government in the United States*. Putnam.

Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (out of print). Levytype Co.

The thirty volumes of the American Jewish Historical Society and the thirty-two volumes of the American Jewish Year Book contain a great store of source material and statistics.

Many local histories and other useful works are referred to throughout this book. Few periodical references are given because these, however valuable, are seldom available.

Every city has great possibilities for laboratory work in the history and status of its own Jewish community. This can be undertaken as a class project for the year with this book as a background.

For contemporary problems, some Anglo-Jewish newspapers should be at hand, and a file of one of them will prove invaluable to use with the annual summaries in the Year Books.

PART I

Jews Who Settled in the Colonies

CHAPTER 2.

Jews Who Helped Columbus

I. THE BEGINNING OF AMERICAN HISTORY

AMERICAN history, as we usually think of it, begins in Spain, at the time when Ferdinand and Isabella, the king and queen, decided to assist Christopher Columbus in his voyage of discovery to the west. The history of the Jews in America begins at the very same time, for there were then many Jews in Spain. Some of them had influence at court and favored the plans of the great discoverer; some aided him with scientific knowledge; some accompanied him on his first voyage into the unknown waters to the west. Some, indeed, without their own knowledge or consent, contributed to the expenses of the second voyage of Columbus which were largely paid out of the money taken away from the Spanish Jews in the year 1492.

That year was an especially important one both to Spain and to the Jews. It was the year of the final triumph of the Christians over the Mohammedans in that land, after they had held the greater part of Spain for almost eight hundred years. During those centuries one Christian king after another had struggled against them. Now at last Granada, their final stronghold, was taken;

Spain was a Christian country; Ferdinand and Isabella were its undisputed sovereigns.

They wanted all their subjects to accept their religion, which was that of the Roman Catholic Church. For that reason they had established the terrible Inquisition (that is, inquiry or investigation), which was intended to investigate the loyalty to the church of any Catholics who might be suspected. The Inquisition became a great instrument of oppression and cruelty, torturing and executing thousands of people, among them many who were suspected of clinging to Judaism. Finally in 1492 Ferdinand and Isabella passed an edict that all Jews in Spain must either be baptized or leave the country forever.

It was a sad choice after these many happy centuries of prosperity, learning, and devotion to Spain. The Jews of Spain had been throughout the Middle Ages the aristocracy of Israel. They had attained great wealth, some of them becoming members of the king's court; others owned large estates, since Spain was almost the only nation in the Middle Ages where a Jew might own land. The Moslems especially had been tolerant and cultured rulers. The Jews had possessed every right except that of citizenship, so that they naturally clung to Spain as their home and fatherland.

In that Golden Age of Spanish Jewry, appeared the finest outflowing of Jewish genius of any period of Jewish history since the Prophets. There were Solomon ibn Gabirol, poet and philosopher; Ibn Ezra, the wandering scholar, with his keen reason and his ready wit;

Judah Halevi, apologist for Judaism and sweet singer of Zion, who finally turned his face eastward to die in the Land of Israel. There was Maimonides, master of Jewish law and of world science, one of the greatest philosophic minds of the entire Middle Ages, who was born in Spain but fled the growing persecutions and lived during his great manhood in Egypt. There was Nachmanides, the keen thinker who debated for Judaism against the representatives of the Church. Such men as these were not only great masters of the Jewish law, but also scientists, poets and philosophers.

When the decree of expulsion was announced, the Jews were compelled to adopt Christianity or to leave their native land in which they had prospered. Many chose to remain. As a consequence, some of the noblest Spanish families of today have Jewish blood. Thousands of these converts, however, kept up their Judaism secretly, in the face of constant danger to their lives from the Inquisition. These secret Jews, or Marranos, as they were called, were the weaker and less loyal part of the Spanish Jews. Yet even they retained much love for their own Jewish religion. Wherever possible, they celebrated the Sabbath and festivals; they hid away their Hebrew prayer books; often for generations they kept alive the memory of their own customs as Jews. The Marranos suffered terribly from the anger of the Inquisitors, who were suspicious of the sincerity of their conversion and set many spies to observe whether they still practiced Jewish customs. A former Jew might be thrown into prison because of an anonymous letter, or because a servant had seen him putting on clean garments on a Saturday. Once in prison, he was subject to torture and in many cases even to burning at the stake, while the Church confiscated his property.

Most of the 300,000 Spanish Jews, however, were made of stronger stuff. They sold their property for what little it would bring and left their ancient homes. They wandered to Portugal, France, northern Africa, Italy, and Turkey, seeking everywhere to find a home where they might remain Jews. Their voyages were filled with sorrow and privation; thousands of them died on the way; some had their children taken away by force and brought up as Christians.

Certainly the world needed a land of freedom just then. The Jews above all longed for a land where they might find liberty to live in happiness, to keep their families together, to worship the God of Israel. Even Spain, the land in which they had flourished for so long, had now become their bitterest persecutor. But neither the sad fugitives nor the haughty and triumphant monarchs knew that land of refuge was to be discovered that very year.

For just one month after the decree of expulsion, the monarchs issued Letters Patent to Christopher Columbus to seek lands and islands in the western ocean. Just one day after the final expulsion of the Jews from Spain, the three tiny caravels of Columbus set out from the port of Palos. The expulsion took place on August 2nd, which was Tisha b'Av, the anniversary of the destruction of the Temple in Jerusalem. Emilio Castelar, a modern Spanish statesman, writes: "It chanced that one of the last vessels transporting into exile the Jews expelled from Spain by religious intolerance, passed by the little fleet bound in search of another world." It is our pride that Jews had much to do with that discovery which, without their foreseeing it, finally won for them a new refuge, a home for a far larger Jewish community than medieval Spain had ever boasted.

II. CHRISTOPHER COLUMBUS

Everyone is familiar with the few leading facts in the life of Christopher Columbus, the great explorer who first found the way across the seas to the west, and who, in search for the ancient civilizations of India and Japan, discovered instead the new world of America. According to his own statement, he was born in Genoa, Italy, went to sea at an early age, travelled as far south and north as seamen ever dared in those days, learned how to make maps and how to navigate a ship. Finally he became convinced that the earth was round and that the east might be reached by sailing west. With this great idea he tried to find a patron who would outfit an expedition to sail westward.

After several years of effort at the court of Portugal, then the leading nation in the world for exploration, he turned to Spain. There he studied, waited and pleaded for seven weary years until the sovereigns listened to him.

A few students believe that Columbus was of Jewish blood, though he has always been known as a Catholic. They say that no Spanish Jew could ever have expected aid from the king and queen of Spain, so he claimed to be a Christian from Italy. The Italian form of his name was Colombo, a very common name in northern Italy, but its Spanish form was Colon, and there was a family by that name of Jewish blood. We know neither the exact place nor date of his birth, which some people think shows that he had something to hide. A number of Jews were his firm friends and were believers in his great life-hope, but that is no proof at all that he himself was a Jew.

Nor is there proof in other details which bolster up the theory: that Columbus wrote either in Spanish or Latin, not in Italian; that he gave Spanish, not Italian names to the places he discovered; that his mother's name was Fontenarossa, and that a Jewish family of that name, some of whose members were brought before the Inquisition, lived in Galicia, in northern Spain. The interesting thing is, however, that not Jews but Spaniards are trying to prove this theory, in order to claim the great discoverer as of Spanish birth. A royal commission was appointed to study the subject, and its judgment was that "there is no proof that Don Christopher Columbus was born in Galicia." Since that time a Madrid newspaper offered a large prize to anybody who could prove from documents the Spanish birth and origin of Columbus.

In fact, it has not been proved that Columbus was a

Spanish Jew. He himself claimed to be an Italian Catholic, and certainly very definite proof would be needed to contradict this statement. We should be very proud to claim this great explorer and intrepid spirit as a Jew, if the facts warranted it, but it is not possible to do so without real proof, especially against his own statement. At present the claim seems to be without foundation.

III. JEWISH SCIENTISTS

THERE is no doubt, however, that Columbus received much information from Jewish voyagers and scientists. We must remember that he studied every available book and map and talked with every possible traveller, trying always to get more information about the lands in the west, the form of the earth, or the best route to follow as an explorer. While he was in Portugal he studied the charts of Jefudah (that is, Judah) Cresques, who was known as the "map Jew." Cresques had been born in the Spanish island of Mallorca, where a number of Jews were seamen and others were mapmakers. He was converted by force during a persecution, one of the many which came to the Jews in those days. Later Prince Henry the Navigator, the great royal explorer of Portugal, established a school of navigation and called him, under his new name of Maistre Jaime of Mallorca, to be its head. One of his maps was sent to Paris as a present to the king of France, and we can find a copy of it in the Jewish Encyclopedia. (Vol. 3, opposite page 678.)

When Columbus was at the court of Portugal, he studied these maps. There he met also, among other scholars, the court physician, Joseph Vecinho. This Jew had translated, from Hebrew into Spanish, the astronomical tables of Abraham Zacuto, his former teacher. Columbus obtained a copy of them, which he carried and used on his voyages, and left behind in his working library when he died. But Vecinho did not favor the ambitious schemes of the explorer. We cannot imagine how brave and clear-sighted a man had to be to follow such a new idea, especially when it was the idea of a man who was neither a prince nor a scholar, but only a sailor, a wandering adventurer. So the junta, or commission, which studied the plans of Columbus, brought in an unfavorable report, due largely to the opposition of Vecinho. The explorer followed his vision to the court of Spain.

Among the men he met there was Abraham Ben Samuel Zacuto, the teacher of Vecinho, who made up for his pupil's rejection of Columbus' dreams by accepting them whole-heartedly, and giving all the information and personal encouragement in his power. Zacuto was an unusual man in every way. He was a professor in the University of Salamanca, Spain, and wrote Hebrew books on astronomy and Jewish history. He was of the brave group who refused to become Catholics in 1492, but went instead to Portugal. He was received there at first with the dignity so great a scholar deserved, but when Portugal turned against the Jews he had to flee to Tunis and later to Turkey. He died in exile, a loyal Jew; he saw the successful voyages of Columbus and Vasco de Gama, which he had helped to bring about; but he chose to suffer, while those who accepted Christianity—or even pretended to accept it—were rewarded.

We are now interested to know that Columbus believed that the part of Asia where he was to go was the same as the land of Arzareth, which is mentioned in the Fourth Book of Ezra in the Apocrypha, and that, therefore, he expected to find there the ten lost tribes of Israel. This queer idea of Fourth Ezra was taken from the book of Deuteronomy where the Jews are told that they will be driven to "another land"—Erez Ahereth. Columbus, like many people, believed in all these ancient prophecies and expected this one to be fulfilled by his own voyage.

IV. JEWISH FINANCIAL HELP

The closest Jewish friends of Columbus and two of his greatest backers in his first expedition were two Marranos of Spain who were in high favor at the court of Isabella. They were Luis de Santangel, chancellor of the royal household, and Gabriel Sanchez, chief treasurer of Aragon. They were both very rich men who had saved their wealth and their position by formal conversion during the persecutions of the Jews. In fact, several near relatives of Santangel had been put to death by the Inquisition; he himself had only been saved, after doing penance, by the personal friendship of the king. As a reward for his faithful service to the king, and especially for his part in financing the expedition of Columbus, Santangel was later exempted by decree from any charge of apostasy against himself, his children or grandchildren.

These two men befriended the bold adventurer during his seven years at the Spanish court, when his plans were considered, first by a scientific commission, then by a practical body; the latter rejected them because of his excessive demands for the title of Admiral and a share in all the profits of any new lands to be discovered. At last, in 1492, the monarchs decided adversely on the advice of this commission. Columbus turned his mule away from Granada, to join his brother Bartholomew at the court of France and begin his pleading and his explaining over again. But when he was two leagues away, a messenger overtook him—the monarchs had changed their minds, he was to return to court, to be made Admiral, to be given ships and men!

We can imagine the spirit with which he turned back to the court. He was no longer a hopeless adventurer but an Admiral of Spain, with a great task of discovery ahead. We do not know exactly what happened in that final interview which reversed the decision of the king and queen. But we do know that among the pleaders for Columbus were Gabriel Sanchez, Juan Cabrero, the chamberlain of Ferdinand and another convert from Judaism, and the chief among them all, Santangel himself. He argued that the risk of the expedition was small in case of failure, while the gain of a successful voyage would be incalculably great. All the new lands with their trade; all the chance of converting the natives to Christianity would be the profit, while the title and pay of Columbus would be a trivial reward for such a service.

When this reasoning was successful, the question of the cost of outfitting the expedition arose. Isabella spoke of pledging the crown jewels, which had been previously pledged to finance the war against the Moors. But in this case that was not necessary, for Santangel believed so strongly in the cause that he offered to advance the money. As Professor Herbert B. Adams, a great American historian, has said: "Not jewels, but Jews, were the real financial basis of the first expedition of Columbus."

In addition to the money raised as a fine by the people of Palos, where the three ships were outfitted, the remainder of the cost of this expedition was advanced by Santangel. His old account books still exist with the records of 17,000 florins, about 5,000,000 maravedis, which he loaned the king at this time and which was later repaid. This sum, by which the discovery of a new world was assured, amounted to $20,000 in modern money. Of course, we must remember the vastly greater buying power of money then than now.

When Columbus had made this wonderful first voyage and had discovered the new world, which he always thought was only an unknown part of the coast of Asia, his first letters describing his discovery were sent to Luis de Santangel and Gabriel Sanchez. These letters were duplicates, written in Latin, and covered all the events of the expedition; they were printed soon afterward and some copies of them exist today.

It has been said that other Jews were interested in Columbus during his years in Spain, especially Abraham Senior, the chief farmer of the taxes, and Don Isaac Abravanel, scholar, statesman, and loyal Jew, who clung to his religion and therefore was no longer in the land of his birth when the Admiral returned. He was an exile in Italy, and the later history of his famous family lies entirely in that land.

We are interested in one more fact concerning the financing of the second voyage. The first had been paid for by Santangel, who was later repaid by the king. The second was paid for by the king out of the confiscated goods and money of the banished Jews, for even the debts which Christians owed to Jews were taken over by the government for the benefit of the royal treasury.

V. JEWS ON THE FIRST VOYAGE

Of the hundred and twenty men on the first voyage of Columbus, five and perhaps six were Jews by birth, although, of course, only converts to Christianity were taken on the expedition. Among them were Roderigo Sanchez, of Segovia, a relative of Gabriel Sanchez, who was sent as inspector at the special request of the queen; Alfonso de la Calle, who was named after the *Calle* or Jewish quarter of the Spanish towns; Marco, the surgeon; and Mastre Bernal, the physician of the party, who had done penance before the Inquisition in 1490 as an adherent of Judaism. Bernal, with a number of others of the expedition, later engaged in a conspiracy against the Admiral, when only the firm friendship of Santangel saved Columbus from complete disgrace.

It is said that the first sailor who sighted land was a Jew. Columbus himself claimed the honor because he had seen moving lights the night before, while this sailor, Rodrigo de Triana, sighted the actual land at two o'clock in the morning. On returning to Spain the prize of 10,000 maravedis was given to the Admiral instead of the sailor; the latter, we are told, went to Africa and returned to his original religion. This story, however, is not vouched for by all the authorities of that time.

It seems more certain that the first white man who stepped on the soil of San Salvador, the first little island to be reached, was Luis de Torres, a converted Jew, the interpreter of the fleet. As Columbus had expected to reach Asia, he was eager to have a capable interpreter along; so he took Torres, who understood Hebrew, Chaldaic and some Arabic, and could thus converse with some of the peoples of Asia. When land was sighted, the interpreter Luis de Torres was naturally the first man to go ashore. He was followed by the Admiral with his captains and seamen, eager to thank God for the successful termination of their bold venture and to claim the land discovered in the name of the king and queen of Spain. This took place on October 12th, 1492, on the Jewish festival of Hoshanna Rabba.

As they had reached neither Japan nor India, but only a little island in the West Indies, and as the people were naked tribes instead of the ancient civilizations of the east, the interpreter never had a chance to use his knowledge of languages. When the fleet reached Cuba, which the Admiral thought was the mainland on account of its size, Torres was sent with one companion to search for the capital city of the Great Khan of Tartary, to deliver to him a letter from the royal pair of Spain. This little trip of twelve leagues into the interior of Cuba, the first expedition of any kind taken by white men in America, led them only to rude villages of straw huts; but it brought other knowledge of real importance. For on this trip De Torres saw the natives smoking tobacco, which he described to Columbus and later took back to Europe. De Torres also named the turkey in a Hebrew letter to his old home, calling it "tukki," the Hebrew for peacock.

Luis de Torres may not have found India, or spoken Arabic to the inhabitants; but his lively and accurate descriptions of the country were used by Columbus. He himself was so impressed with the new land that he settled there, received a grant of land from a native chief and a pension from King Ferdinand, and finally died in his home in Cuba.

It seems providential that Jews from the very beginning should have helped to discover America. In the year of their exile from their happiest and most beautiful medieval home, they helped to find the land which was to be their refuge and home in modern times. They aided Columbus with their wealth of scientific knowledge. A group of converted Jews gave him the powerful support of their influence at court and advanced the money which made his first great voyage possible. Five Jews were on that first voyage, including the man who was first to step upon American soil. As if predetermined, the voluntary gifts for the first voyage were followed by the confiscation of Jewish goods which paid for the outfitting of Columbus' second expedition. At every turn we find Jews doing their part in the great discovery. At the very moment Spain was driving out its Jewish citizens, they were helping Spain to find and colonize a new world. None could look forward through the centuries to the time when Spain would have lost her great American possessions, while the persecuted Jew should have here a home, which combined the learning and prosperity of medieval Spain and the freedom that belongs only to modern America. But it was many a year until the new spirit of this new land triumphed, freed it from the despotism and bigotry of the old world, and proclaimed it as a refuge for all mankind, including the weary wanderers of the house of Israel.

REVIEW QUESTIONS

1. Why did the Jews need a refuge in 1492?
2. Do you believe that Columbus was a Jew? Why?
3. Was it right for the Marranos to pretend to be Christians? Was there any excuse for them?
4. Tell what Columbus learned from one Jewish scientist.
5. What Jew helped Columbus most? Why?
6. Why are we interested in the part played by Luis de Torres in the first voyage of Columbus?

History of the Jews in the United States

TOPICS FOR REPORTS

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2. The Marranos. Aguilar, Grace, *The Vale of Cedars.* Graetz, vol. IV, pp. 180, 182, 197, 199, 202–256. *Encyclopedia Brittanica.*
3. The Golden Age of the Jews in Spain. Graetz, vol. IV, pp. 271–276. *Jewish Encyclopedia,* arts. on Spain, Abraham Ibn Ezra, Nachmanides, Jehuda ha Levi, Levinger, E. E. and L. J., *Story of the Jew,* chap. viii.
4. The Life of Columbus.
5. Great Explorers before Columbus.

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Wiernick, Peter, *History of the Jews in America,* Introd., chap. i.

Graetz, H., *History of the Jews,* vol. IV, pp. 367, 368, 378. Jewish Publication Society.

Levinger, E. E. and L. J., *The Story of the Jew,* chap. ix (for the European background of the period).

Jewish Encyclopedia, arts. on Discovery of America, Cresques, Columbus, Luis de Santangel, Vecinho, Abraham Zacuto.

Aguilar, Grace, *The Vale of Cedars* (a novel of the Inquisition in Spain).

Levinger, E. E., "In the Night Watches," *The New Land.*

Any good life of Christopher Columbus.

REFERENCES FOR TEACHERS

Kayserling, M., *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries.*

Burke, U. R., *A History of Spain.* Longmans Green.

CHAPTER 3.

Jewish Settlers in Spanish America

WHEN we follow Jewish migrations to the New World, we naturally wonder in what section to look for them. We find at once that the earliest Jewish settlers went to the section that first was settled, and that Jews appear among the pioneers of almost every colony in order. Whenever the authorities permitted, the first Jewish pioneers followed the routes of the explorers into the new colonies as they were opened up; those who migrated after them followed the newly established routes of trade into commercial centers.

I. IN SPANISH TERRITORY—INQUISITION RULES

THE first century and a half after the discovery of the New World brought only a continuation of the terrible conditions that confronted the Jews in Spain and Portugal, for these nations were the first colonizers and rulers in Mexico and South America. Many years elapsed until the Dutch were freed from Spain and set forth to acquire colonies where they practiced the same toleration as was practiced in their own homeland; it took many more years before England adopted a liberal policy toward the Jews living on English soil, or gained possessions across the seas.

The unfriendly attitude of the Spanish and Portuguese toward their converts, "the New Christians"—who were always suspected of secret adherence to Judaism—was not changed when they crossed the Atlantic. As Jewish history in Spain ends with the Inquisition, so Jewish history in America begins under the same cloud of cruelty and bigotry. The Inquisition was formally established in the West Indies in 1511 and in South America in 1516.

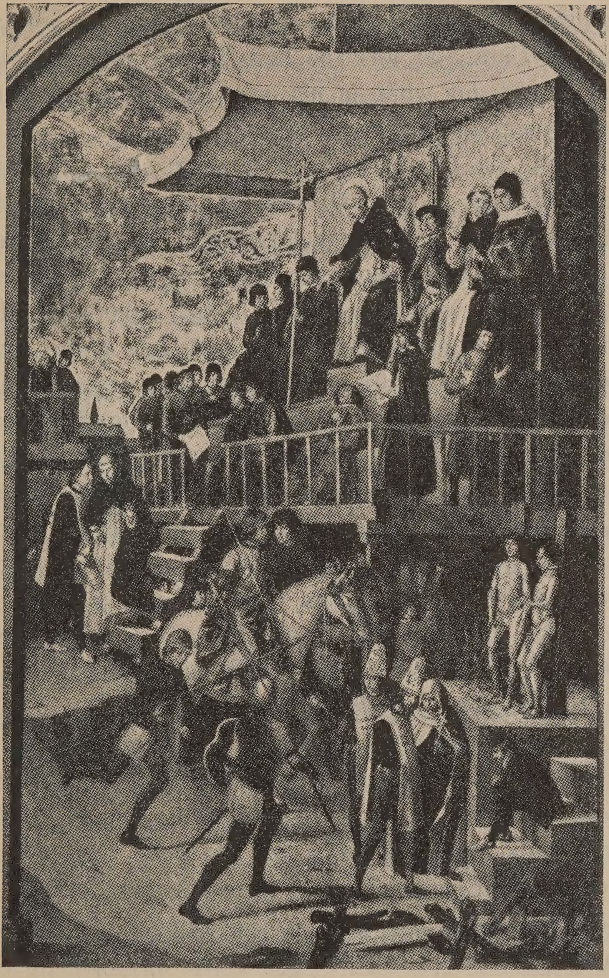
At the same time, laws were made against the New Christians going to the colonies. Nevertheless, the first man to obtain permission from the King of Spain to trade with the New World—in the year 1502—was a convert, Juan Sanchez of Saragossa, a nephew of Gabriel Sanchez. This Juan Sanchez belonged to a famous family of Marranos. His father and many other relatives had been burned at the stake for observing Jewish customs. His kinsman, Luis de Santangel himself, boasted the prized possession of a royal decree exempting him and his family from all questioning or accusation by the Inquisition.

Law after law was promulgated in Spain forbidding Jews, Mohammedans, or converts from these religions to go to the New World, through fear that they not only might become rich there, but might also escape the rules of the Church. But these laws must have been evaded constantly, for in South America there was at once felt a need for the Inquisition in order to detect converted Jews and others who were not loyal to the Catholic faith. This included the Indians, converted in large numbers by force, and then killed by the thousands for continuing their own religious customs, even when they did not understand anything at all about the Christian religion. Soon there were also Protestants to seek out, as the Protestant Reformation occurred in this same century and influenced people in every country. But always there was exceptional suspicion and exceptional jealousy of the converted Jews. Whenever a Marrano became rich, spies were set upon him, for if he could be proved loyal to Judaism his property could be taken away and he himself imprisoned or even put to death. Secret testimony, even the evidence of frightened and bullied children, was used against the suspects; they were tortured to force confession; they were defended only by servants of the Inquisition, appointed for that purpose; spies were imprisoned with them to extract confessions by pretending sympathy; the prosecutors were at the same time the judges.

Yet the loyalty of these people to Judaism was so profound that they risked all this to keep even a few of the old religious customs of their fathers. Men and women whose grandparents or great-grandparents had been unwilling converts to Christianity still taught their children the Shema, still gathered secretly to fast on the Day of Atonement, still married according to the Jewish law and still rested on the Sabbath day. Even though they went to Church and pretended to be Christians, they kept the feasts and fasts of Judaism in the secrecy of their homes.

This secret Judaism, opposed by the power and trickery of the Inquisition, could have but one ending in America as in the Old World. Many of the Marranos were convicted, most of them to imprisonment, banishment, confiscation of their property, or public penance dressed in the Sanbenito (a long garment ornamented with figures of devils); some of them were burned to death at an auto da fé or "act of faith," as the public execution was called. The first burning of a Jew in America occurred in Mexico City in 1574; from that time on there were many others burned at the stake in Mexico, Peru and throughout the Spanish dominions.

Some of these unfortunate sufferers because of their lingering loyalty to Judaism were both interesting and important in themselves, apart from their sad fates. There was the rich and noble family of Carabajal, of which the head was Don Luis de Carabajal y Cueva, governor of one of the districts in Mexico toward the end of the sixteenth century. He settled his own district with colonists from Spain, including several secret Jews, and also brought his sister, her family, and many other relatives to Mexico. But even in that distant colony his protection did not help them. In 1590 his sister, Francisca Nunez de Carabajal, was arrested on suspicion of being a Jewess. She was tortured until she confessed and then again until she betrayed her husband and children. They all recanted and were condemned to imprisonment; but five years later they were tried again, convicted of backsliding, and she, her four daughters and her son



THE INQUISITION
From a painting of about 1500.

Luis were all burned at the stake in 1595. The younger Luis de Carabajal was the first Jewish author in the New World, for while in his prison he wrote his autobiography and some Jewish hymns.

In 1642 the Inquisition in Mexico arrested a thirteen-year old boy named Gabriel de Granada, together with his mother and sisters. Poor little Gabriel was kept in prison for three years as a helpless victim. He was sometimes tortured to make him betray others, at other times promised his freedom if he gave their names, with the result that he finally named many of his relatives and friends, who were arrested and punished in their turn. There must have been a number of secret Jews in the city at that time, for 107 were accused in this one trial alone. Gabriel was finally freed, exiled from the colony and sent to Spain, where he had to live in certain sections, stay away from the chief cities, and do various penances under the control of the Inquisition. It is sad to read the court records of his trial, which have been published by the American Jewish Historical Society (Vol. 7).

A man of a different stamp was Francisco Maldonado de Silva, who was arrested in Lima, Peru, on the testimony of his own sister. He was a young man of thirty-three who had been born in America, was both a physician and a poet. He had been a devout Catholic up to eighteen years of age, but at that time he came to feel that Judaism, not Christianity, was the true religion. For twelve years he was kept in prison where he wrote and studied constantly, held many arguments about religion with the priests and monks who were sent to bring him back to Catholicism, and even succeeded in converting two Catholic prisoners to Judaism!

As he would not recant, De Silva was burned to death with ten other Jews at the greatest auto da fé ever held in America, at Lima, Peru, in 1639. Of all the executions held by the Inquisition—and this horror continued until 1806—this was the most important. Beside the eleven Jews who were put to death, more than fifty others were condemned to various other penalties. As those punished included the richest man in Peru and several others of wealth, it is possible that the Inquisition desired their property as much as their conversion.

So, generation after generation, Spanish and Portuguese Marranos tried to find freedom in the New World, but were followed, captured and tormented by their persecutors.

II. IN PORTUGUESE CONTROL—SECRECY AND DANGER

The Portuguese had the same attitude toward the Jews at home as did their neighbors of Spain; they forbade professing Jews to live in their land and sought out secret Jews through the Inquisition. However, they did not establish that dread office in all its power in their dominion of Brazil. Instead, they had spies there; anyone reported as a Judaizer was sent back to Portugal for trial and punishment. Thus many American Marranos were condemned in Portugal but the burnings and other horrors were not carried out in America.

In one way the policy of the Portuguese was different from that of the Spaniards. While the Spaniards always forbade Marranos from settling in their over-seas dominions, and the latter could do so only by bribery or in secret, the Portuguese sent a great many Marranos as well as criminals (we can see what they thought of the Jews at that time) among the first settlers. In the one case, the Jews were forbidden what, in the other, they were forced to do; they never had the right to make their own choice as human beings.

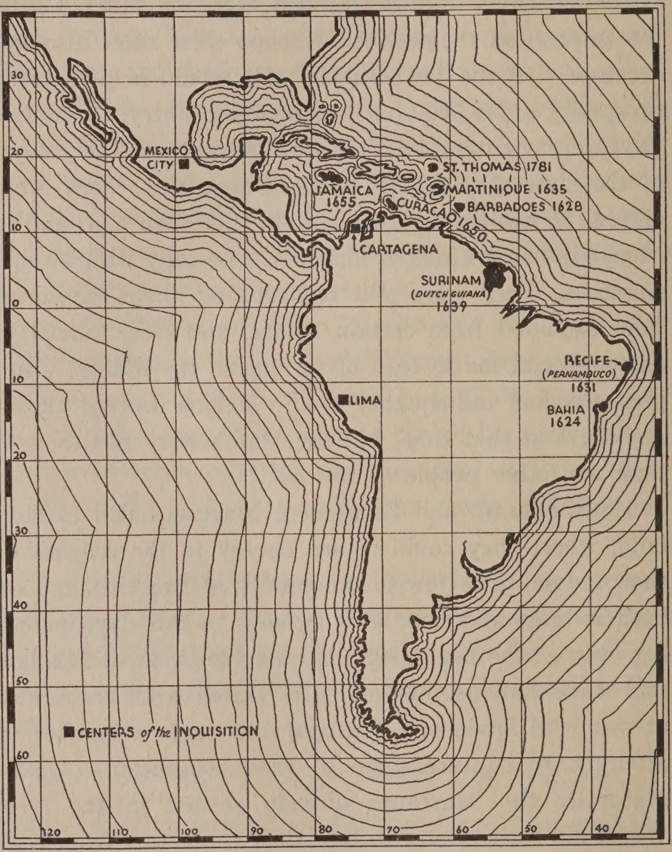
Even in those early days of the first explorers and colonizers, certain men of Jewish descent were prominent in the industry of the New World. In 1548 the sugar cane was imported from Madeira into Brazil by several Portuguese Marranos and for two centuries after that their families were connected with the sugar industry of Brazil.

We cannot wonder that the Jews hated and feared their proud rulers from the Iberian peninsula, and that they greeted with all possible enthusiasm the people of another nation, which was both fair and friendly to the Jews.

III. WITH THE DUTCH—A MOMENT OF FREEDOM

HOLLAND, after gaining her freedom from Spain and the Inquisition, was one of the few countries in the world where the Jew had a chance. William the Silent was both a liberal and a far-seeing man; he stated that "he should not suffer any man to be called to account, molested or injured for his faith or conscience." This was partly because the Dutch were Protestants, who had suffered from the Inquisition themselves. Perhaps their ruler also understood that the Jewish merchants would help to bring prosperity to his little but progressive country. Of course, Jews were not full citizens in Holland in those early days, in the sixteenth and seventeenth centuries. They were allowed to live there, to worship in their own way, and to engage in many kinds of business, especially with foreign countries. They were still regarded as aliens, however, were excluded from certain trades, and were forced to pay a special tax instead of serving in the militia. Complete freedom and equality of all religions was not known anywhere at that time, but the Dutch were nearer to it than any other people of Europe.

Many Spanish and Portuguese Marranos fled to Holland, where they could return openly to the religion of their fathers. The Jewish community of Amsterdam soon became large and rich, as it remains to this day, including even at the beginning rich merchants, great scholars and world-famous thinkers. The Dutch were constantly at war with Spain and Portugal and made a number of attempts to capture some of their American colonies. Naturally the Marranos already settled in the New World did their utmost to help their protectors from Holland. In 1631 the Dutch captured Recife, at that time the capital of Brazil, now called Pernambuco and still an important city. Many of the secret Jews living there and in other parts of South America took advantage of the


MEXICO CITY
JAMAICA 1655
ST. THOMAS 1781
MARTINIQUE 1635
BARBADOES 1628
CURAÇAO 1650
CARTAGENA
SURINAM (DUTCH GUIANA) 1639
RECIFE (PERNAMBUCO) 1631
BAHIA 1624
LIMA
■ CENTERS of the INQUISITION
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EARLY SETTLEMENTS OF JEWS IN CENTRAL AND SOUTH AMERICA opportunity and openly returned to Judaism; thus Recife possessed the first Jewish community on American soil.

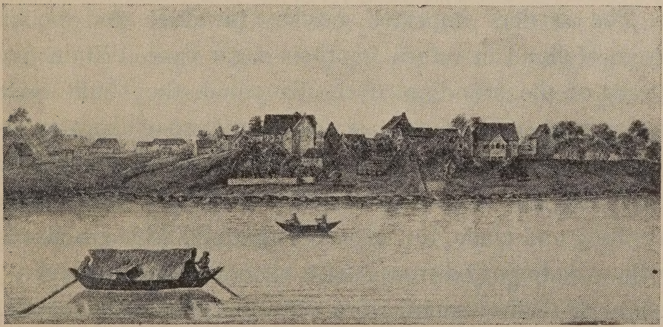
The settlement of Jews increased rapidly from every source until some authorities claim it contained about 5,000 souls. The largest and most important group of colonists came from Amsterdam in 1642, and included 600 people. Among them were two Jewish scholars who became the first American rabbi and chazan, or cantor —Isaac Aboab da Fonseca and Moses Raphael de Aguilar. These people settled partly in Recife, partly in other Dutch settlements; they must have planned a great Jewish center in South America. There was even an effort to bring Rabbi Manasseh ben Israel, the famous rabbi of Amsterdam, to the New World. Manasseh is an interesting figure, not only because he was a scholar and wrote many books, but especially because he approached Oliver Cromwell, the ruler of England at that time, and induced him to permit Jews to settle in England, from which they had been banished for almost four hundred years. It is hard to imagine the possible difference in the history of the Jews of England if Manasseh had gone to Brazil instead of remaining to accomplish his great work in Europe.

The Jews of Recife formed a congregation, called Kahal Kodesh, the Holy Congregation; they built fine homes, established sugar mills, and began an extensive trade with Holland and other countries. But just as their prosperity and freedom seemed assured, and their future appeared most rosy, their fate was again changed. The war between Holland and Portugal took a different turn; the Portuguese laid siege to Recife.

At first the Jews discovered a Portuguese conspiracy against the Dutch and averted the danger. Then the siege began. Jews at once volunteered for the defense in large numbers; the Dutch later acknowledged in full their bravery and their sufferings. One of the Pinto family defended a fort single-handed until he was entirely overwhelmed by the forces of the enemy. Wealthy merchants raised all the money they could to contribute supplies to the defenders. The sufferings of the Jews were described by Rabbi Aboab in a book entitled Zecher Rab, the Great Remembrance. Thus the first Hebrew book written in America was a story of suffering due to the loyalty and the persecution of the Jews. Aboab wrote: "Many of the Jewish immigrants were killed by the enemy; many died of starvation. Those who were accustomed to delicacies were glad to be able to satisfy their hunger with dry bread; soon they could not obtain even this. They were in want of everything, and were preserved alive as if by a miracle."

In 1654 Recife fell and the Jews were forced to leave at once. Most of them returned to Holland, among them Joseph Velosino, who is interesting to us because he was the first Hebrew author who was born in America. Others went to the various Dutch colonies in the New World: Surinam, Cayenne, Curacao, and probably New Amsterdam. Some of these districts have had Jewish communities since that date, that is, for over two centuries and a half.

Surinam, or Dutch Guiana, had the largest and most interesting of all these old Jewish settlements. The first Jews were already settled there in 1639 during the time when the Recife community was flourishing. Guiana was owned during this period, sometimes by the English, sometimes by the Dutch, and both gave the Jews the same rights they enjoyed under the Dutch at Recife. We notice this liberalism especially because it was so unusual. At the neighboring colony of Cayenne the Jews settled under the Dutch but had to leave the moment that territory was captured by the French. In 1665 the Jews of Surinam received a splendid grant of privileges from the British governor, Lord Willoughby, granting them the free exercise of the Jewish religion, allowing the rabbis to settle law suits according to the Jewish law,



Savannah of the Jews—Surinam

and even granting British citizenship to foreign-born Jews. These privileges were continued when the Dutch took back the colony two years later, and most of the Jews remained in their little trading city on the coast, between the sea and the jungle.

But some of them were bolder pioneers than that. They began to clear the jungle and to lay out sugar plantations in this tropical wilderness, using imported negro slaves for the work. In 1680 Samuel Nassi, the richest man in the colony, donated an island far up the river to his people; many of them moved there from the seaport, and built there a Jewish colony, far away from the rest of the world, in the midst of the jungle. This was known as the Savannah (or plain) of the Jews, and was the first Jewish city built in the New World, and one of the few built anywhere in modern times. We do not know the thoughts of its founder, but he must have had some idea of a separate Jewish nation, with its own farms and its own rich trading city.

The settlers imported bricks, furniture and books from Holland in return for their sugar cane. Within five years of the founding of the Savannah they built their synagogue, with a wide stairway and an elaborate entrance, calling their congregation Berakah veShalom (Blessing and Peace). The settlers engaged, not only in farming and trade, but also in warfare. The negro slaves who were imported from Africa were unhappy in slavery; some of them escaped from time to time to the jungle, and finally they were numerous enough to form armies and attack the white settlements. In this border warfare the Jewish settlement was at the most dangerous point, nearest the jungle. Jewish troops were raised, who carried their share of this fierce war, winning many times. But at last after a century the rebel slaves won, the Jewish town was deserted and the Jews went back to the seaport. Today there are only a few ruins of masonry and broken stones in the midst of the luxuriant jungle, where once was the Savannah of the Jews.

Through all this period the Nassi family was the leading one among the Jews, and ranked high in the colony as a whole. David Nassi had been one of the founders of the colony. Samuel Nassi, donor of the Savannah, was the richest planter in Surinam; he was known as Capetin because he fought against a French fleet. Later on another David Nassi was commander against the slave insurrection; after repeated victories he was killed in battle at the age of seventy-one.

All these Jews came either direct from Spain or Portugal, or via Holland, or other American colonies. There were not enough German Jews to form a congregation until 1734, almost a century later. The first Jewish theatre of modern times was built here by some of these German Jews. Both old congregations still exist in Surinam, both strictly orthodox; they still include a few families of the original settlers.

Another settlement of the same early period was at Curacao in the Dutch West Indies in 1650. When the Portuguese recaptured Brazil many Jews came to

Curacao, where they became active both as planters and as merchants. In fact, Peter Stuyvesant, who was governor of New Amsterdam at that time, complained violently to the Directors of the Dutch West India Company, asking for his own colonies the same privileges as those of the "Usurius and Covetus Jews." The first Jewish congregation was founded as early as 1656. The Jewish community of Curacao flourished and became the mother of a number of other Jewish settlements, both in the West Indies and in Newport, Rhode Island.

IV. WITH THE ENGLISH—TOLERATION

MOST of the early Jewish settlements, as we have seen, were in the territory held by Holland; but in a few places Jewish colonists came into contact with the English. In later times, as the English program of colonization grew at the expense of other nations, most of the Jews in the New World came finally under the British rule. In earlier days the British would have treated Jews much as the French did, with expulsion, although neither country ever subjected its people to the Inquisition. But at this period, during the middle of the seventeenth century, England had just undergone a great revolution under Oliver Cromwell which resulted in increasing freedom for everyone. Jews were allowed to return to England after an absence of about 400 years. Therefore we hear of the grant of privileges to the Jews of Surinam in 1665.

In Barbados, Jews were probably among the first settlers in 1628. When the British captured Jamaica in 1655, a number of secret Jews who were living there were glad to come out in the open as Jews at last. They had had difficulties under the Spaniards, but at least they had escaped the Inquisition because Jamaica had been at first the personal property of the family of Columbus, rather than a colony of the Spanish crown. The English called these Jews "Portugals" and at once gave more rights to them than to the Spanish Catholics. Jews came from Recife when the Portuguese captured it, from Surinam and even from England itself. The Jews of Jamaica were active in the vanilla and sugar industries as well as in foreign commerce; some of them were among the richest men in the island and usually they paid most of the taxes.

There were a few legal restrictions at first, as in England itself. Jamaica was the first British territory to abolish the discriminations against Jews voting and holding office. This was done in 1831, and only four years later Alexander Bravo was elected to the Assembly, later becoming Receiver General. In fact, so many Jews achieved distinction in Jamaica that this became one of the arguments in favor of complete equality in England itself.

So throughout the seventeenth century little settlements of Jews sprang up wherever a moment's liberty was given them. Everywhere they accompanied or followed the very first explorers. Expelled by the French, oppressed by the Portuguese, hounded and persecuted by the Spanish, they grew prosperous and happy under the rule of the English and especially of the Dutch. It need not surprise us, therefore, that the first Jewish settlement in North America was in a Dutch colony, and that Jews settled and flourished in English colonies even before the Revolution which was to bring them freedom.

It would be an interesting study for us in North America to trace the slow growth of Jewish communities in South and Central American lands since they won their freedom from Spain and Portugal. At present there are about 250,000 Jews living in these various nations, about 200,000 of them living in Argentina. The greatest settlement in that country, which brought many other Jews to the district, was established by the Jewish Colonization Association with money given for that purpose by Baron Maurice de Hirsch. We shall hear of this work in its proper place in this history. Since the World War, owing to the limitation of immigration to the United States, many other settlers have found their way to Mexico and Cuba, and some to South America.

REVIEW QUESTIONS

1. What were the motives that brought the Spaniards to America? What were the motives that brought the Dutch to America? What were the motives that brought the English to America? What were the motives that brought the Jews to America?
2. Why did it take so long to provide a refuge for the Jews in the New World?
3. Describe the first Jewish settlement in America.

4. Tell about one prominent family of Jews or Marranos in South or Central America.
5. Compare the treatment of Jews in the colonies of five different Nations.

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CHAPTER 4.

How the First Jews Came to North America

I. NEW AMSTERDAM, 1654

WHEN South America was closed to Jewish settlers through the victory of the Portuguese over the Dutch, the Jews had to find other places of refuge, other abiding places for their constant hope of freedom. Some returned to Amsterdam for the liberty they had known there. Some went to the British colonies in the Barbados and Jamaica. Some sought the Dutch colony to the north in New Amsterdam, now known as New York.

Where did they come from, these first Jews to settle in our continent? How did they reach these shores? Why did Jews begin to come to the land that some day was to become a dear home for so many of their descendants?

In September 1654, twenty-three Jews, men, women and children, entered the harbor of New Amsterdam on the bark St. Charles, probably from Cape St. Anthony in Brazil. The captain was a Frenchman, Jacques de la Motte. These people must have been very poor, as refugees would naturally be who had lost their possessions in the wars. For the first we hear of them is that they were unable to pay the full amount of their passage money, that their little household goods were sold at auction to pay part of it, and that two of the men were imprisoned as surety for the rest.

Commemoration Medal of the 250th Anniversary of the Settlement of the Jews in the United States.

Peter Stuyvesant, the Dutch governor of the colony, was angry to see these people trying to enter his little town. We can imagine him stamping about on his silver-banded wooden leg and cursing wildly as he was accustomed to do on less important occasions. He had even complained long before to his directors, the heads of the Dutch West Indies Company in Amsterdam, about the ruinous competition of the Jews living in British colonies. Evidently he had no love for the children of Israel. At once he wrote his objections to Amsterdam; meanwhile he did not allow the Jews to settle. But as the newcomers wrote at the same time and were backed by the Dutch Jews, the directors could consider the whole question and decide it fairly. Naturally they tried to make their colony as much like the mother country as possible, and Holland had the most liberal policy toward the Jews of any nation in those days, as we have seen. So when Stuyvesant asked that "the deceitful race be not allowed further to infect and trouble this new colony" citing their poverty as a reason, the directors decided against him.

Their reply was sent in April, 1655. They said that "this would be unreasonable and unfair, especially because of the considerable loss sustained by this nation in the taking of Brazil, and also because of the large amount of capital which they still have in the shares of this company. . . . These people may travel and trade to and in New Netherlands, and live and remain there, providing the poor among them shall be supported by their own nation." This is the charter of Jewish settlement, and the beginning of Jewish liberty in the United States. The condition laid down, to care for their poor, was kept by the original settlers, and the great Jewish community which followed never forgot this promise.

The governor and his supporters were not at all satisfied. Even before this order came, they had tried to drive all the Jews from the colony because one of them had kept his shop open on Sunday. Naturally this expulsion was stopped by the same order that permitted the Jews to settle. Other petty persecutions and oppositions went on from time to time, as we shall see in the rest of this chapter.

II. EARLIER ARRIVALS

THIS first settlement of a group of Jews was both preceded and followed by bold individuals. Jacob Barsimson and his family came to New Amsterdam directly from Holland on the ship Peartree, as early as August, 1654, a month ahead of the larger group of Jews. We know that others came from Holland during the same winter, for certain orders and letters the next summer speak of the Portuguese Jews from Brazil and the Dutch Jews who came directly from the mother country. Other immigrants came from both places as time went on.

Jacob Barsimson of Holland, then, seems to have the honor of being the first Jewish settler in what is now the United States. Here and there are records of possible Jews in other colonies at an early date, but we know too little about them to establish the facts. But the first Jewish community in North America was that of New Amsterdam, which has other "firsts" as well, the first Jewish cemetery, the first congregation, and the first synagogue. We shall now follow the slow development of the tiny Jewish community in the little colony at the very tip of Manhattan Island, under the Dutch until 1664, and after that under the English until the Revolution.

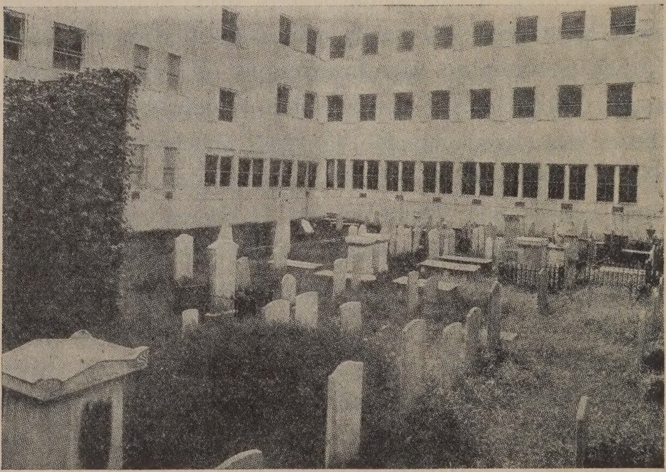
III. TEN YEARS IN NEW AMSTERDAM

DURING these ten years the Jewish community acquired a cemetery though not a synagogue. It was the first step in their communal life. In July 1655 Abraham de Lucena, Salvador Dandrada, and Jacob Cohen petitioned the governor and directors of the colony for the right to establish a Jewish cemetery. They were told that they might have one when there was need; this need arose in the following year and a tract of land was set aside for them from the colony lands. The site was outside the village, which means that it was north of Wall Street, where the Dutch built the city wall; it was near the present location of Chatham Square, on the New Bowery. Only a small part of the cemetery, with a few of the tombstones, still exists. One of the most interesting original studies in American Jewish history is a visit to this old Jewish burying ground as well as to the second one established, on what is now West 11th Street, near 6th Avenue.

The names given in the petition are Spanish ones, which shows that these Jews or their families came originally from Spain or Portugal. As Abraham de Lucena's name is first in this as in several other documents, he must have been the most influential man in the little Jewish community. The inscriptions on the tombstones are in both Hebrew and Spanish, which shows us that these Jews used Spanish as their mother-tongue, but likewise were strictly orthodox and employed Hebrew on their tombstones. Their poverty is shown by the small stones they put up, but that was not peculiar, as almost everybody was poor in the new colonies of those days, and the stones are just as small and plain in any cemetery of that period.

But the founding of a synagogue was denied. Peter Stuyvesant wrote to Amsterdam, giving his personal objection, which was that it would lead to Lutherans and Catholics putting up churches as well. In other words, he wanted only his own particular church to have full rights. In this the directors of the company agreed with him. The Jews were allowed to worship privately in their own homes but not to build a house of worship.

In the same way, the Jewish merchants were allowed to trade with the Indians, both up the Hudson toward Albany, and up the Delaware (which they called the South River); but they were not allowed to engage in retail trades or in certain crafts. Stuyvesant wanted to prohibit all trading by the Jews; but the directors in Holland laid down the rule that was actually followed. The bigoted governor tried to prevent the Jews from buying real estate, but was overruled on appeal to Hol-



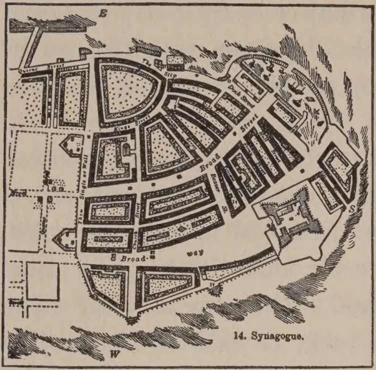
OLD JEWISH CEMETERY, WEST TWENTY-FIRST STREET, NEW YORK, N. Y.

land. However, he did not object to their paying taxes; the Jews were assessed heavily, along with the rest of the colony, for the building of the city wall at the present site of Wall Street.

The most interesting character of this early American Jewish history is Asser Levy, one of the original settlers from the St. Charles. Levy was a bold, independent spirit, always insisting on justice for himself, always in court with one suit or another, and at the same time defending Jewish rights as well. As early as 1655 he objected to paying a special tax instead of standing guard with the other burghers, in defending the colony against the Indians. The request was refused at the time but it must have been granted later, for we hear of Levy serving under arms in the train bands. In 1657 he applied for citizenship on the ground that he was a burgher of Amsterdam in Holland. The governor denied this request also, but again an appeal of the entire community to the Dutch West Indies Company was successful, and the Jews of New Amsterdam were granted exactly the same rights as they had enjoyed in Amsterdam. These rights gave them tolerance rather than complete freedom; but they were far in advance of the rights given the Jews by other nations, and were one step toward the liberty embodied later on in the Constitution.

IV. A CENTURY UNDER GREAT BRITAIN

When New Amsterdam became New York little change was made in the status of its inhabitants. Jews were still



Jew. Ency.

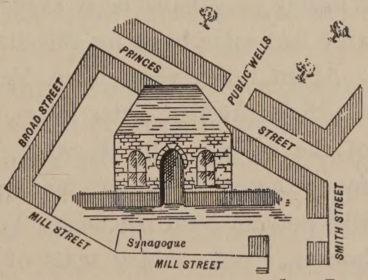
New York City in 1695
Locating the Synagogue

tolerated, not accepted as full citizens, but on the other hand they were not persecuted or discriminated against. The toleration in England was followed in the colony. The number of Jews in New York increased very slowly during this period.

Still progress came slowly but surely. First, in 1682 the Jews of early New York rented a house for a synagogue, so that the worship conducted privately in their homes might now be public in a house of God. It was probably a little, rude house with only one room, not very different from the homes of the settlers or the churches of their neighbors. For these people were pioneers, not only for Judaism, but also for America; they underwent the privations and knew the triumphs of the pioneers. This first synagogue was located on what is now Beaver Street, between Broadway and Broad Street. It was founded in accordance with a liberal decree of the Duke of York, which went beyond the charter of the colony in 1683. This charter had allowed freedom of worship to any Christians; but the Duke permitted it "for any persons whatsoever," which included the Jews.

By 1728 the little congregation were ready to build a house of worship. They organized as the Congregation Shearith Israel, or Remnant of Israel, and erected the first regular synagogue in North America on Mill Street, where a mill then stood. It was a little stone building with a wooden fence around it. It stood at the present site of South William Street, where the great banks and office buildings contain nothing to remind us of the Dutch burghers and the pioneer Jews of those early days. But the congregation still exists as the oldest Jewish congregation in the United States and one of the oldest bodies for worship of any kind. Naturally, its present synagogue is "up-town" on Central Park West, and not in the original place of settlement; but it is still orthodox, observing the Sephardic ritual as it did from the beginning. The first Chazan or reader of services was Saul Brown, one of the business men, who was admitted to the burgher right in 1685.

In 1727 the General Assembly of the colony passed an act that when the oath of abjuration, or allegiance, to Great Britain was to be taken by a Jew, the words, "on the true faith of a Christian," might be omitted. This was very important because it gave the Jews a chance



Jew. Ency.

Sketch and Site of Old Mill Street Synagogue, New York, N. Y.

to become naturalized, and took religion a little more out of governmental control, making it a little more the free right of each citizen. Of course, this did not give the Jews all the rights they enjoy now. They could not hold office in the colony. Just ten years later a case arose when the English law of the time was applied, and Jews were not allowed to act as witnesses in a court or to vote for members of the General Assembly.

During this time the wealth of the Jews and their numbers slowly increased. They traded with the West Indies and with Portugal, and probably brought back some of their coreligionists with them. There must have been a few Jews from other lands, too, in the colony, for the Rev. John Sharpe in 1712 uses this fact as one of his arguments for establishing a school and library in the little town. "It is possible also to learn Hebrew here as well as in Europe, there being a synagogue of Jews, and many ingenious men of that nation from Poland, Hungary, Germany, etc." Even though the good minister may have been exaggerating a little, he probably had some basis for this statement.

About thirty years later, New York was visited by a Swedish traveller, Peter Kalm, who wrote a fine account of the colony. This is what he says of the Jews he found there: "There are many Jews settled in New York who possess great privileges. They have a synagogue and houses, great country seats of their own property, and are allowed to keep shops in town. They have, likewise, several ships which they freight and send out with their goods; in fine, the Jews enjoy all the privileges in common to the other inhabitants of this town and province." These privileges were all the more remarkable in that day, for they were not granted in any European nation except Holland and England.

In 1711 when money was being subscribed for the steeple of Trinity Church, one of the most interesting buildings of down-town New York even today, several Jews were among the donors. They must have been able to contribute by that time, as well as broad-minded enough to give money toward a Christian church building.

The first part of the eighteenth century found Louis Moses Gomez a leader among the Jews by reason of his wealth and public spirit. He was born in Spain of a family of Marranos, escaped from the country as a grown man, and lived openly as a Jew in New York. He was one of the chief merchants of the little town, and his ships which carried American produce to the Old World and traded in foreign lands, often brought back other Marranos who settled in the New World as Jews. He had five sons, who carried the name of Gomez on through the period of the Revolution. One of them was an old man at that time, but volunteered as a soldier, saying, "I think I can stop a bullet as well as a younger man."

During the last half of the eighteenth century, the leading Jew was Hayman Levy, who traded with the Indians, buying their furs in return for civilized products. Hayman Levy was the first employer in America of one John Jacob Astor, later the great merchant prince of New York. The future millionaire received at that time one dollar a day for beating furs.

But this brings us to the next topic, the American Revolution.

REVIEW QUESTIONS

1. Who were the first Jews in North America? Trace their entire journey as far as you can.
2. Outline the communal life of the oldest Jewish community, what its institutions were and their growth.
3. Name outstanding Jews of the various periods from the landing to the Revolution.
4. Explain the development in Jewish rights from the attitude of Peter Stuyvesant to the fullest toleration enjoyed. How far did that fall short of present Jewish rights in New York?

TOPICS FOR REPORTS

1. Sketch the settlement of the various European nations in North America.
2. Show the reasons why the Dutch gave the Jews toleration in their colonies.
3. Outline the history of early New York from its settlement to the Revolution.
4. Study whether the Jews of New York have kept their promise to care for their own poor. Prove by present conditions.
5. Compare the growth of the early Jewish community in New York with that of your own city in its beginnings.

How the First Jews Came to North America

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CHAPTER 5.

A Thriving Jewish Community Before the Revolution

I. NEWPORT, RHODE ISLAND

IF, without knowing the facts, we would try to reason out where we should find the second settlement of Jews in what is now the United States, we would look for two things: religious freedom and a busy seaport. The first was necessary if Jews were to be allowed even to enter a colony; the second would provide a location where they might establish a business.

The second Jewish settlement in what is now the United States (though not the second point where individual Jews arrived) was at Newport, Rhode Island. Of all the English colonies this alone offered the Jews complete toleration to a Jew as a resident, citizen, and worshipper. Some colonies allowed Jews to settle but not to vote, others to vote but not to worship openly. Many of the colonies did not want Jews on any terms. But Roger Williams, pious clergyman and bold thinker, made no distinction between members of his own church, of other Christian churches, or even the outcast sons of Israel. His colony was the first and only one which made no religious distinction of any kind. Even Pennsylvania, which had no state church, made a distinction between Christians and non-Christians in the right of voting; while every other English settlement had an official church, some of them Puritan, some Church of England.

But when Newport was founded in 1636, the daring theory was propounded that there should be no connection of any kind in the new colony between church and state. The church was not to receive support from taxes or from the police power of the colony. Neither was the church to dictate governmental policies, nor to exclude people of other churches from the settlement. Most people predicted that this would mean the moral ruin of the colony or the public downfall of its church, perhaps both. But Roger Williams thought differently! We will see in chapter nine how his ideas a hundred and fifty years later became part of the fundamental law of the United States.

There is an old tradition that a few Jews came to Newport in 1658, just four years after the settlement in New Amsterdam, and that they began the Masonic order in the United States. This last seems very unlikely, for Masonic lodges were not founded in America for many years after that. But there were certainly Jews in this liberal colony very early, for their present cemetery was founded in 1677. It is therefore the oldest Jewish cemetery still existing in the United States, as the earlier one in New York has almost been lost with the growth of the city, and only a corner of it survives. This old cemetery has attracted much attention, for it

Hebrew Cemetery, Newport, R. I.

is a romantic spot, with its tombstones bearing inscriptions of Hebrew and Spanish names. Near it is the quaint little synagogue, also the oldest now existing in the United States; it was built in 1763, and was later endowed by the great philanthropist, Judah Touro.

Longfellow wrote a poem on "The Jewish Cemetery in Newport" at a time when no Jews at all were living in the city. Emma Lazarus, an American Jewish poet of the same period, wrote one entitled "In the Jewish Synagogue at Newport." It will be worth while to read these entire poems to compare their messages; but a quotation from each is all that we can give here. Longfellow wrote, using his knowledge of Jewish life and of the Hebrew language:

"Gone are the living, but the dead remain
And not neglected; for a hand unseen
Scattering its bounty, like a summer rain
Still keeps their graves and their remembrance green.

How came they here? What burst of Christian hate,
What persecution, merciless and blind,
Drove o'er the sea—that desert desolate—
These Ishmaels and Hagars of mankind?

Pride and humiliation hand in hand
Walked with them through the world where'er they went,
Trampled and beaten were they as the sand,
And yet unshaken as the continent."

Emma Lazarus, speaking for her own people, whom she loved so well, wrote in a similar strain:

"What prayers were in this temple offered up,
Wrung from sad hearts that knew no joy on earth,
By these lone exiles of a thousand years,
From the fair sunrise land that gave them birth!

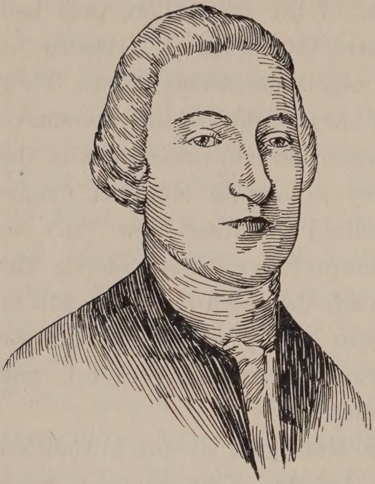
Natheless the sacred shrine is holy yet
With its lone floors where reverent feet once trod.
Take off your shoes as by the burning bush,
Before the mystery of death and God."

The romantic and touching beginnings of this Jewish community were followed by a period of real importance in the fifty years immediately before the American Revolution. At that time Newport was a more important port than New York, following only Boston and Philadelphia. Much of its commerce was traceable to the Jews from the West Indies and other lands. These were wealthy and influential men, with business connections in their former homes as well as in several of the other colonies. There were at least sixty Jewish families in Newport before the Revolution, with a permanent rabbi, Isaac Touro, as well as occasional visiting rabbis and scholars. Ezra Stiles, later the distinguished president of Yale University, has left interesting records of the Jewish community. He was a student of Hebrew and of Judaism, and had several close friends among the Jews of Newport during his twenty years as Congregational minister in that city. It is most interesting to read his account of religious discussions with some of the rabbinical scholars whom he met, his description of the synagogue and of its dedication exercises, and his tribute to Aaron Lopez, the leading Jew of the community.

Most of the Jews of Newport had Sephardic names, though some seem to have come from Holland or the West Indies. The Lopez family came from Portugal about 1750, the Rivera family from Spain; both of them had fled, a few fugitives at a time, to escape the Inquisition. We can hardly imagine the loyalty and heroism of these exiles. After two and a half centuries as Marranos, with the daily fear of the Inquisition, they had finally fled to a land where they might live openly as Jews, like their ancestors eight generations before. They were all naturalized, that they might conduct commerce under the British flag; those who had difficulty with the narrow immigration policy of certain Newport magistrates were easily naturalized in either New York or Massachusetts. These Newport Jews were among the leading business men of their day both in wealth and in pioneer projects; they were largely responsible for the high standing which Newport had as a seaport, and which it lost at the Revolution.

One of these men, Jacob Rodriguez Rivera, introduced the sperm oil industry in America. This proved a much better mode of lighting than the old tallow candles, and indirectly Rivera advanced the whaling industry as well. For a century thereafter whaling was among the leading industries of New England; it has left its impression deep in the history and literature of our country.

Aaron Lopez was a merchant and shipper of unusual standing; just before the Revolution he had thirty ships sailing back and forth to the West Indies, to Europe, and to the whaling fisheries. Ezra Stiles wrote in his diary after Lopez's death: "He was a Merchant of the first eminence; for Honor and Extent of Commerce probably surpassed by no Merchant in America. He did Business with the greatest ease and exactness—always carried about with him a sweetness of behavior, a calm Urbanity, and agreeable and unaffected Politeness of manners.



Aaron Lopez

Without a single Enemy and the most universally beloved by an extensive acquaintance of any man I ever knew." Remember that this was written in his own diary, not for the public, and you will see the real estimate this Christian scholar held of the Jewish merchant.

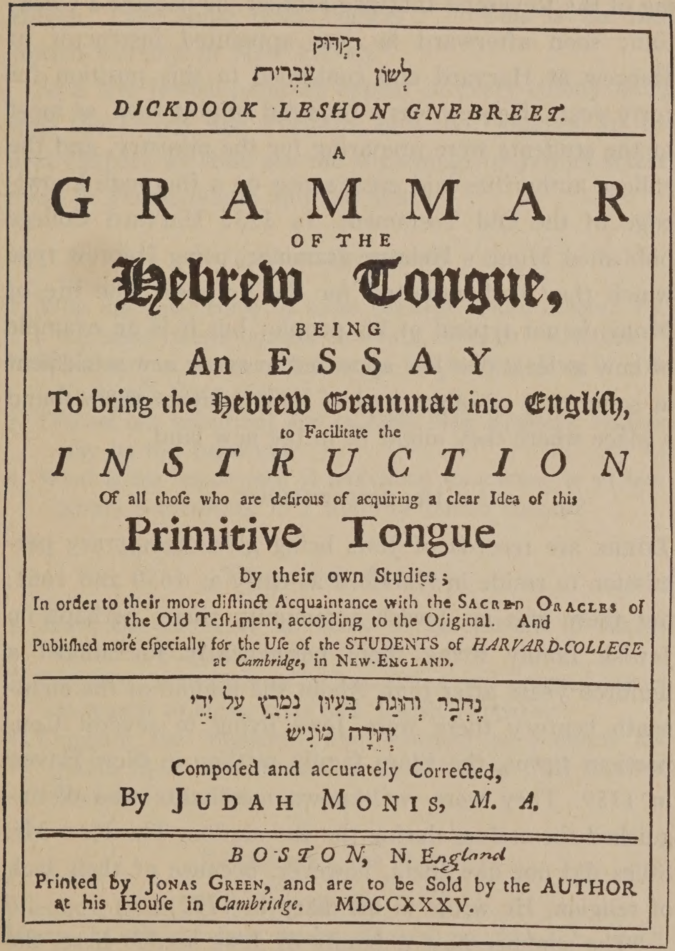
The end of the Newport Jewish community came suddenly, with the Revolution. Most of the Jews were strongly attached to the cause of liberty, even Aaron Lopez, with his thirty ships at the mercy of the British navy. The commerce of Newport was destroyed when the port was taken over by the British; all sympathizers with the cause of freedom had to flee. Rabbi Touro went back to Jamaica, where he died; some Jews hurried to New York or Philadelphia, then held by the colonists. But the largest part of the Jewish community followed Aaron Lopez to Leicester, Massachusetts, where they constituted the first Jewish settlement in that state. In his will Lopez founded the Leicester Academy. This was at a time when large philanthropic gifts were very rare indeed.

These Jews remained in Leicester during the Revolution, conducting there certain types of business; when peace came some of them returned to Newport. But the leader of them all, Aaron Lopez, lost his life in quicksand on the way; he was brought back for burial in the little Jewish cemetery. During the Revolution other cities had taken the trade of Newport, and it never was restored. The older people died in Newport, the younger ones such as Judah Touro went to other cities, and Newport Jewry disappeared. The famous synagogue is now in use again; but the worshippers are a newer generation of Jews from eastern Europe, not descendants of the Marranos of those early days.

II. MASSACHUSETTS

NEWPORT was the only New England town with a permanent Jewish settlement prior to the Revolution, but occasional individuals or even families settled in various parts of the New England colonies, and many others passed through them. The cause of this difference rests on the different types of government. Plymouth was a democratic little group of people who thought alike and shared a common sacrifice for a common cause; it had no place for anyone who differed even slightly from the faith and practice of the Pilgrims. The Puritan settlements of Massachusetts Bay, New Haven and Connecticut were founded as Bible Commonwealths; they aimed to be theocracies like Israel under the rule of Moses, when God was the real ruler of the people. In such a community, Church and State were one and the same. The proper worship of God was one of the chief aims of the civil rulers. For this reason, the Puritans would not tolerate in their towns the Quakers, or Roger Williams, or anybody else who differed from them in religion. Sometimes they were terribly severe to these poor folk, whose consciences impelled them to a different faith; sometimes they were milder, but still insisted on their leaving the colony.

This is why no Jewish settlement grew among the Puritans, such as those in Dutch New Amsterdam or radical Rhode Island. The first record of a Jew in Massachusetts dates from 1649, when a certain Solomon Franco was directed to leave the colony for Holland, from which he had come, and a small weekly allowance was given him until he could take ship. There are other records later on, of one Jew who became a Christian in 1702 at Charlestown and another whom Cotton Mather, the famous minister, tried unsuccessfully to convert. The best known of the few Jews in Massachusetts before the Revolution was Judah Monis, who became a Christian; he was instructor in the Hebrew language at Harvard College and published for his classes the first Hebrew grammar in North America. Judah Monis had studied in Amsterdam and Leghorn; in 1720, when he was thirty-seven years old, he was awarded the degree of M.A. at Harvard, being the first Jew to receive a college degree in North America, as well as the only one to receive a Harvard degree before 1800. Two years later, at the urg-



דִקְדוּק

לְשׁוֹן עִבְרִית

DICKDOOK LESHON GNEBREET.

A

GRAMMAR

OF THE

Hebrew Tongue,

BEING

An ESSAY

To bring the **Hebrew Grammar** into **Engliſh,**

to Facilitate the

INSTRUCTION

Of all thoſe who are deſirous of acquiring a clear Idea of this

Primitive Tongue

by their own Studies;

In order to their more diſtinct Acquaintance with the SACRED ORACLES of the Old Teſtiment, according to the Original. And

Publiſhed more eſpecially for the Uſe of the STUDENTS of *HARVARD-COLLEGE* at *Cambridge*, in NEW-ENGLAND.

נִחְבַּר וְהוּגַת בְּעִיּוּן נִמְרָץ עַל יְדֵי

יְהוּדָה מוֹנִישׂ

Compoſed and accurately Corrected,

By JUDAH MONIS, *M. A.*

BOSTON, N. England

Printed by JONAS GREEN, and are to be Sold by the AUTHOR

at his Houſe in *Cambridge*. MDCCXXXV.

TITLE PAGE OF JUDAH MONIS' GRAMMAR

ing of the Reverend Increase Mather, he became a Christian; soon afterward he was appointed instructor of Hebrew at Harvard and continued in this position for forty years. Hebrew was a required subject then, as most of the students were preparing for the ministry, and the college authorities laid great stress on a thorough knowledge of the Old Testament. In 1735 Harvard College published Monis's Hebrew grammar, using Hebrew type which they had imported for the purpose. The life of Monis is not typical of his people; but it is an example of how at least one Jew appeared in every new settlement at some time or other, and of how many of them found a place where they might fit in the new land.

III. CONNECTICUT

THERE are records of Jews being given temporary permission to reside in Hartford as early as 1659 and 1661, but there was no Jewish community there, perhaps no Jewish family living there permanently for almost a hundred years after that. About the middle of the eighteenth century there were Jews living in several Connecticut towns, the Pinto family settling in New Haven in 1759. They were well-known merchants who distinguished themselves during the Revolution. The Rev. Mr. Stiles did not like them, however, because of their lack of religion. He wrote in his diary in 1772:

"The summer past a family of Jews settled here, the first real Jews (except two Jew Brothers Pinto who renounced Judaism and all Religion) that settled in New

Haven. They came from Venice. . . . This is the first Jewish worship in New Haven."

So a few Jewish pioneers appear in every colony along with the Dutch, the Puritans, and the Quakers. In the next chapter we shall see the beginnings of Jewish settlement in Pennsylvania and the South.

REVIEW QUESTIONS

1. Why did Jews come to some colonies before others? Did the same causes operate in South America? Illustrate.
2. What sort of records have we of the earliest Jews in New England? Date them.
3. Discuss one important Jew of early New England. Explain why he was important.
4. What is the importance of individual wanderers, or of temporary settlements, in a study of Jewish history?

TOPICS FOR REPORTS

1. Trace the difference in theory of government in Massachusetts, Connecticut and Rhode Island.
2. Compare the two poems by Longfellow and Emma Lazarus, in regard to ideas, style and Jewish sympathy.
3. Compare the Marranos who returned to Judaism and Judah Monis who became a Christian, in their motives, lives and standing.

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CHAPTER 6.

How the Jews Scattered Through the Colonies

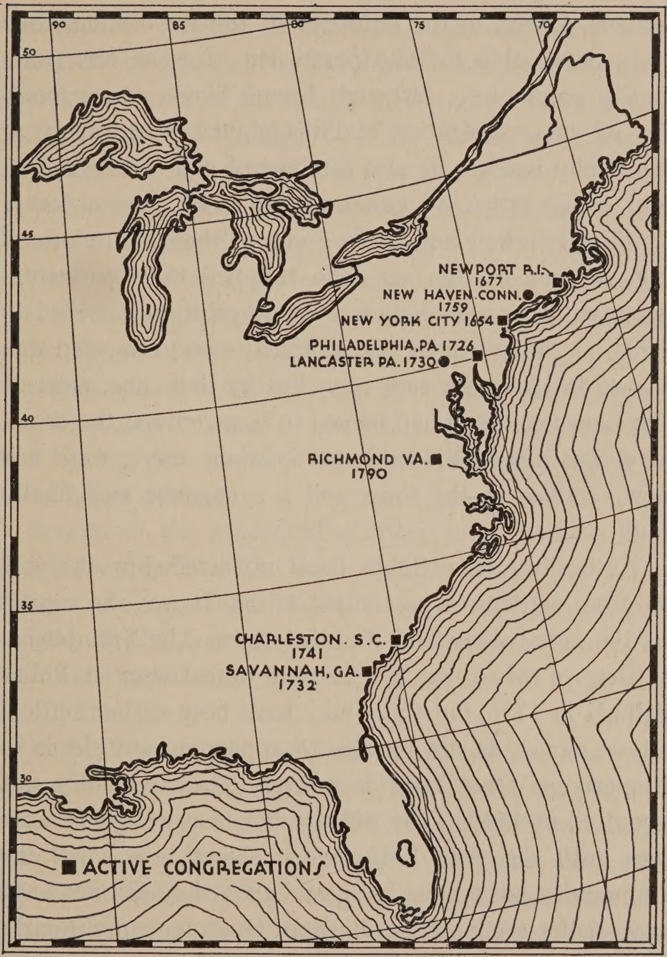
THE most conspicuous feature of Jewish history since the destruction of the Temple in the year 70 has been the scattering of the Jews from land to land the whole world over. If we look closely, we shall see the same fact in the history of the Jewish people in our own country. They appear, from time to time in our story, going here and there as conditions permitted—in times of persecution as single pioneers, in times of freedom as little communities of traders.

I. PENNSYLVANIA, THE SETTLEMENT OF WILLIAM PENN

William Penn as a Quaker knew the bitterness of persecution himself; but unlike the Puritans, he sympathized with the situation of others. He gave his newly founded colony a charter of toleration, by which people of all nations and all faiths were welcomed. In reply to this, many Germans of persecuted Christian sects found a home in early Pennsylvania, along with some other English dissenters beside the Friends themselves, and a sprinkling of Jews. True, the illiberal influences of the British court, to which Penn's successors yielded, enforced a law that only Christians might vote or hold office. But the Jews, accustomed to far more severe restrictions than this in other lands, considered the Quaker colony a most desirable home.

Jews came to Pennsylvania, not only from Spain and Portugal, but also from England and Germany, along with the persecuted Christian sects. Jewish history is full of surprises for us if we estimate in advance the probable results and compare them with the actual events. So in early Pennsylvania we find the names of many Ashkenazic or German Jews along with the Sephardic ones which were more usual at this period. Also we find early Jewish settlements, not only in Philadelphia, where we would expect one, but also in Lancaster and Easton, where even today the Jewish communities are not very large. Of course, this refers only to settlers who came to live in the colony; Jewish traders had been there as early as 1656, when three of the recent settlers in New Amsterdam petitioned for permission to trade with the Indians on the South River (which we now call the Delaware).

There were Jews in Lancaster, Pa., as early as 1730, before the town was organized. The most important Jewish merchant of that tiny community was Joseph Simon, who came there in 1735 and built up a great business—for those days—trading with both the Indians and the colonists. He was among those men who suffered greatly in the Indian raid of 1763 at Bloody Run, and who were awarded as payment, great tracts of Indian lands in the western territories now known as West Virginia and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NEWPORT R.I. 1677
NEW HAVEN. CONN. 1759
NEW YORK CITY 1654
PHILADELPHIA, PA. 1726
LANCASTER PA. 1730
RICHMOND VA. 1790
CHARLESTON. S.C. 1741
SAVANNAH, GA. 1732
■ ACTIVE CONGREGATIONS

FIRST JEWISH SETTLEMENTS IN THE UNITED STATES

Illinois. Owing to the outbreak of the Revolution, they were never able to take possession of what was practically an empire. Although Joseph Simon was a member of the congregation in Philadelphia, where many of his family resided, he also established a Jewish cemetery and congregation at Lancaster in 1747. Several other families followed him there, some of them his relatives. He was one of the men who supplied the Continental army with necessities during the Revolution. He died in 1804, at the advanced age of ninety-two years, and was buried in Lancaster cemetery. But by that time, most of the Lancaster Jews had moved to larger cities; the cemetery was not used until 1855, when there were ten new families in the town and a synagogue was finally built.

Naturally, Philadelphia itself attracted Jews as well as other settlers of persecuted faiths. It was the capital of the new colony and its chief town. The first Jewish settlers of whom we are certain were living in Philadelphia in 1726, but there may have been earlier settlers whose names do not happen to appear on any deeds to property or other legal documents. Their cemetery was acquired in 1740. They did not hold any religious services until the year 1745, which shows how small the community must have been, and then they did not have any regular organization. Barnard Gratz, one of the early members of a family that was famous later on, was one of their first leaders.

The best-known Jewish family of colonial times was the Franks—English Jews. Most of its members were ardent in the cause of the Revolution; but David Franks, the eldest leader of the family at the time, was a strong Tory, and one of the agents for the British commissary. He married a non-Jewess, but was also a member of the Jewish congregation. One of his daughters, Rebecca, was known as a belle of early Philadelphia; she was one of the two queens of the Meschianza, the great ball which the British soldiers held while they occupied Philadelphia; she was also one of the wits of her day, and many accounts of early Philadelphia give extravagant praise (in the stilted language of the time) to her clever tongue and beauty. She married General Sir Harry Johnson of the English forces.

Several of the other Philadelphia Jews, such as Col. David S. Franks, Col. Isaac Franks, Major Benjamin Nones, and especially Haym Salomon, will receive full mention in chapter eight, as their chief interest to us later day Americans is the part they played in the American Revolution.

In 1782 the number of Jews in Philadelphia was considerably increased by refugees from New York, as well as other places. They finally carried out their old ambition to build a synagogue. It was a little one, dedicated on the Sabbath of Repentance; its first rabbi was the patriot rabbi of New York, Gershom Mendez Seixas. He remained in Philadelphia until the war was over and then he moved back home. It was named Mikveh Israel (the Hope of Israel), and followed the Spanish ritual, as it still does after almost a century and a half. In 1788 the congregation experienced financial difficulties, due to the number of Jews who moved back to their former homes at the close of the war, so it appealed for aid to the non-Jews of Philadelphia. It is remarkable that a Jewish congregation felt able to do this, and just as remarkable that it received enough assistance to carry it over its hard times. Benjamin Franklin gave five pounds, the largest sum donated, true to his principle of befriending all religions, so long as they seemed to make for morality and good citizenship.

II. MARYLAND—TOLERATION FOR ALL CHRISTIANS

MARYLAND is unique among the original colonies in being founded by a Catholic, Lord Baltimore, and in extending a great amount of religious freedom; this went so far that the Protestants actually came in, outnumbered the Catholics and later disfranchised them. The Act of Toleration of the province, however, was not as liberal to Jews as to Christians, for it said that "no one professing to believe in Jesus Christ shall be molested." That means that no Jews who professed their religion were admitted. It means also that we can have no certain records of their arrival, for they would have had to conceal their faith if they wanted to live in Maryland.

For example, there was Mathias de Sousa who arrived in the province as early as 1634 with the first settlers; but we have no proof that he was a Jew. If he was, he preceded the New York settlement by twenty years.

There was Jacob Lumbrozo, a physician from Portugal, who is mentioned in several legal documents as "ye Jew doctor." He arrived in Maryland in 1656—two years after the first New York group—purchased land, practised medicine and traded with the Indians until his death ten years later. In 1658 he was brought to court on a charge of blasphemy, the North American counterpart of the terrible trials of the Inquisition in the South; he was accused of being a Jew and of attacking the foundations of the Christian religion. In his reply he did not deny his own faith, but denied having attacked that of others; the case never was tried, however, and it did not harm his status in the colony, for he later received letters of denization (a sort of partial naturalization), and owned considerable property when he died in 1666.

There were other Jewish settlers, or at least passing traders and travellers during all this time, but no permanent settlement of Jews in Maryland until the Revolution, when the city of Baltimore began its great growth and attracted some Jews among the rest of its population. Maryland was one of the last states in the Union to withdraw its laws discriminating against the Jews, as we shall see in chapter nine.

III. VIRGINIA—AN ESTABLISHED CHURCH

Virginia duplicated the conditions of England before the time of Cromwell; the Church of England was its official religion and no other was really recognized. Jews could not enter England until the Lord Protector admitted them; nor could Jews enter Virginia. Of course, there were always a few who managed to enter either as traders or settlers. There seems to be no real proof of Jews living in early Virginia, except names, which are always unreliable as evidence. Biblical names are sometimes of German or English Puritans; Spanish names may belong to Spanish Jews or to Spaniards. There are no settlers in Virginia whom we can positively identify as Jews until after the Revolution, when Isaiah Isaac is found living in Richmond; the first congregation of that city was founded in 1790. So Elias Legardo, who came to Virginia in 1621, may possibly be the first Jew in North America; or the honor may belong to De Sousa in Maryland a few years after; but the true pioneers both as known Jews and as a Jewish community were the New Yorkers of 1654.

IV. SOUTH CAROLINA UNDER OFFICIAL TOLERATION

THE constitution of the Carolinas was written by the great English philosopher, John Locke, who in his liberality arranged toleration for "Jews, heathens and dissenters." So here was another English colony giving permission, if not an invitation for Jews to settle within it. Records exist from the earliest days of the little colony of the Jews who found their way to that remote section of the world.

There is an old book written in 1707 by a former governor of Carolina, in which he tells how he had captured some Indians as early as 1695; they spoke Spanish, and he had a Jew as interpreter. Imagine it—a Jew interpreting Spanish between an English governor and Indian prisoners in that early day in Charles Town (as it was then called). Two years later four Jews were naturalized in the colony, and one of their naturalization papers still exists, that of Simon Valentine, a prominent merchant who had come to South Carolina from New York. The first real influx of Jews was in the year 1741, from the neighboring colony of Georgia; how they came there and why they left will appear in the next section of this chapter. In 1750 several more Jews arrived from London.

By that time there were enough Jews in Charles Town to form a congregation, which was therefore organized after the Jewish New Year of 1750 under the name, Beth Elohim, House of God. This congregation is still in existence and is therefore the third oldest Jewish congregation in the United States today, coming after New York and Newport. The present one at Savannah, Ga., is fourth, that at Philadelphia fifth, and that at Richmond, Va., sixth in order. These six were in existence during the first administration of George Washington as President, and were the six which sent him greetings during his first administration. All of them were strictly orthodox, as this was before the rise of Reform Judaism in Europe; all of them followed the Sephardic ritual, even though there were some Ashkenazim among their members.

In 1773 Francis Salvador, a brilliant young English Jew of great wealth, settled on a plantation in South Carolina. He was a member of the Provincial Assembly which decided to secede from England, the first Jew to be a representative in such a body in America. He died as a patriot in a skirmish with the British in 1776 at the very beginning of the Revolution. A man of brilliance and promise, with wealth, personality, and intellect, his short life and tragic death make an unusually romantic story.

V. GEORGIA—A MIXED HISTORY

GEORGIA was founded by General Oglethorpe, another of the broad-minded humanitarians whom we find from time to time in early American history. Just after the arrival of the first ship bearing the governor and his company in 1732, another ship arrived in Georgia bearing forty Jews of Spanish and Portuguese extraction. A few German Jews came only a year later. The Portuguese Jews were refugees from the Inquisition, men of considerable property and initiative; they had gone first to England and then to the southern colony where they hoped to engage in business and to cultivate the vine, with which they were familiar. The German Jews were poor people who had gone to England to make a living, and who were being assisted with money to come to the new colony, like most of the early Christian colonists of Georgia. Thus there were two little groups of different kinds of Jews, living separately in this new colony.

At first the trustees were opposed to Jews coming to the colony, as they wanted to have a model colony, and control immigration themselves. Their charter prohibited Catholics on account of the nearness of the colony to Catholic territory in Florida, but did not mention Jews. So Oglethorpe, who was much more liberal than his trustees in London, defended the Jews who came to the colony, gave them a chance to settle, and was justified by their conduct in the colony.

The Portuguese Jews founded their congregation in Savannah in 1734. In 1740 there was a crisis in the colony on the question of negro slavery, which was opposed by the trustees and desired by the colonists. They objected to doing all the hard work themselves when neighboring colonies had slaves to work for them. At this time many Christians and Jews left Georgia; the Jewish congregation in Savannah was practically broken up, and the one in Charleston, South Carolina founded. But the people drifted back again when the trouble was settled, and new families joined them. The Savannah congregation was reorganized in 1774 and still exists, the fourth oldest in the United States.

At the time of the Revolution, there were five Jewish congregations in the United States, located in those colonies which had been most tolerant toward the Jews from the beginning. These were, in order of founding, New York, Newport, Charleston, Savannah, and Philadelphia. In every case Jews had settled in each of these colonies because of their existing laws and the type of government; in addition, each had a seaport town where Jewish merchants could work and make a living. A few random settlers have been discovered in five colonies, as we have noticed: Massachusetts, Connecticut, Delaware, Maryland, and Virginia, though in several of these cases the Jews were converted to Christianity before being allowed to stay. We have no record of Jews before the Revolution, in three colonies: New Hampshire, New Jersey, and North Carolina. Altogether there were about 2,500 Jews in the thirteen colonies, almost all of them merchants and traders, almost all of Sephardic origin, and for the most part living in the main seacoast towns.

Review Questions

1. Mention some important service which was done by a Jew, or Jews, in two of the above colonies.
2. Where did the Jews come from to the southern colonies? Trace their travels, and the reason they wandered as they did.
3. Give an illustration of the unusual or unexpected appearance of Jews among the early settlers.
4. Give one doubtful case of early Jewish immigration; explain the reason for our doubts.
5. Who was the first Jew to be elected a representative in any colony? Look up his life, and see why he was so distinguished.

Topics for Reports

1. Work out the family tree of some important colonial family, such as the Franks or Gratz family; mention the important members and why they are notable. Look in the Jewish Encyclopedia.

2. Trace the origin and growth up to 1800 of one of the six early congregations of the country.
3. Trace the development of some industry in colonial days, and show the Jewish element in it.
4. Compare in their attitude to Jews the various Christian bodies in colonial times; is this identical with their general attitude of toleration, or were there differences when they considered the Jews?

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PART II

How the Jews Grew with the Nation

CHAPTER 7.

Jewish Influence on the New Republic

I. DIRECT INFLUENCE

THE fathers and founders of the American Republic knew very few Jews personally, and learned very little from them. The three thousand or less Jews living in the thirteen colonies were not leaders of thought as a rule. This was one reason why the Christians were not ready to learn from them. The influence of Jews on American civilization, while very great, was chiefly indirect, through the Bible, especially the Old Testament. This influence came through two groups: the Puritans and the Deists. It touched the ordinary lives of the people, as well as their religion, their laws and constitutions. When the time came for revolution and freedom, the Hebrew Scriptures were the great inspiration of the leading thinkers; they were quoted on every hand, and won many friends for the cause of freedom among the pious farmers and traders of the colonies.

In what way was this Jewish influence manifest? Let us examine the foundations of American history to see where it appears and how important it proved to be.

The direct influence of Jews was exerted chiefly through their activity as traders. They introduced certain types of trade; they improved others; they carried on several more. But for a long time they were not permitted to engage in every type of business. Therefore they naturally specialized, and most Jews were found in one particular kind of commerce. This kind was vitally important to a new and poor country, which had only potential wealth and needed every kind of goods, for the Jews engaged largely in commerce between nations and between colonies.

It is hard for us to realize nowadays how isolated each little settlement was at the beginning. People traded largely with their neighbors and exchanged goods for goods. Clothes, candles, soap, almost everything was manufactured in the homes. But people needed sugar, finer materials for clothing, bricks for buildings, furniture, and many other means of luxury and comfort. These had to be imported, and the people who rendered this service were important factors in the beginnings of American prosperity. In addition, each colony was very largely isolated from the others in communication by land; bad roads and slow, tedious means of travelling made trading very difficult. But each colony was on the sea-coast, and coast-wise trading was comparatively cheap and easy. Therefore the exchange of products between Massachusetts and Virginia, for example, was a great help to both, almost as great as the importation of foreign supplies. Finally, the great and growing slave trade, then conducted under the approval of the British government in order to supply the colonies with laborers for their fields, was flourishing at the time, even though the growing moral sense of the American people was later to rebel against it and to destroy slavery in the terrible Civil War.

Jews were early active in these three branches of commerce—import, inter-colonial trade, and the slave trade. The first Jewish settlers of Newport had relatives and business partners in the West Indies and established a trade with those islands at once. They soon added to this the carrying of slaves from Africa and a certain amount of European import business. The Jews of New York and Charleston likewise engaged in foreign and domestic trade, to an extent entirely out of proportion to their numbers. Thus the few colonial Jews were an important factor in the beginnings of American prosperity.

II. THE JEWS AND THE PURITANS

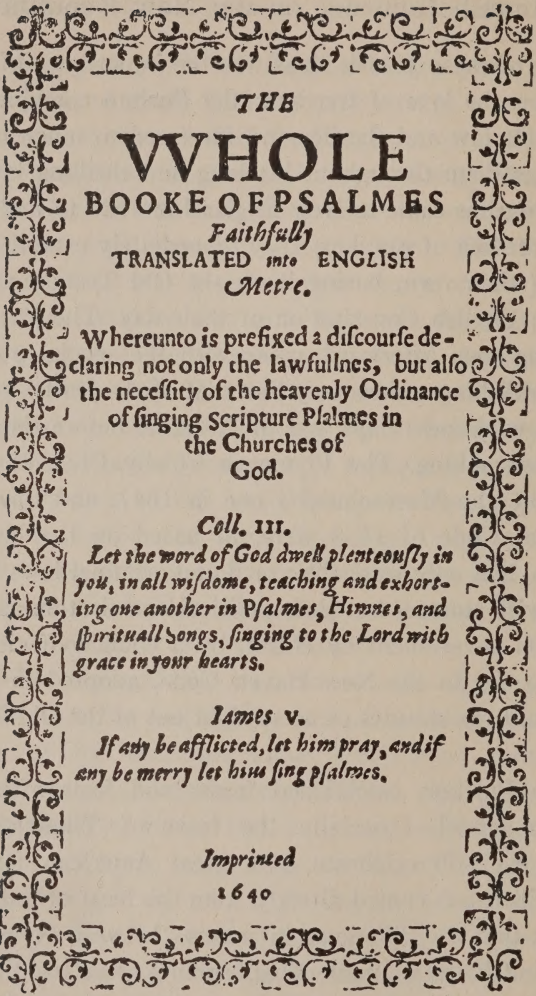
The Puritans, who were among the early and most important settlers of New England and who largely established the character of the future America, based their religion, their character and their daily life on the Old Testament, the Jewish Bible. They did not know many Jews personally, but they were deeply interested in the Jewish people, past and present, the Hebrew language and the Jewish law. In England, at the time of Oliver Cromwell, the Puritans were in control and their ideas were dominant; the same type of people, with the same ideas, controlled New England twenty years earlier and carried out much the same policy there.

In England, Cromwell showed his interest in the Jews by allowing them, at the petition of Rabbi Manasseh ben Israel of Amsterdam, to re-enter the country from which they had been exiled since 1290. The Puritan enmity to kings was based on their study of the Jewish Bible: they believed that only God was the real King, and the perfect government must be a theocracy or government by God. The Puritans, or many of them, believed that the end of the world was at hand, and that before that time the Jews must be brought together from the four corners of the earth. Many Puritans also considered the Indians to be the Lost Ten Tribes of Israel and tried to convert them to Christianity. Still others considered the British themselves to be the latest descendants of those Lost Ten Tribes.

In New England the same ideas were uppermost in the minds of the people. One is familiar with the large number of Old Testament names among them, even such unusual ones as Hezekiah and Ezekiel. Many of them studied Hebrew, which was a special interest of their ministers; Hebrew was taught at Harvard College as early as 1655, at the very beginning of higher education in the New World. The leading men of the colony, such as Cotton Mather, Increase Mather and Ezra Stiles, studied Hebrew there. The Puritan influence, then, made for a love of the Old Testament and brought Jewish ideas into the very foundations of American life.

One of these Jewish ideas was the importance of law; another, the love of freedom: the Puritan combined respect for law and the demand for freedom much as the Jew has done throughout his long and thrilling history. The Pilgrims came to New England in 1620 to find their own freedom of worship; they immediately established a law of their own, basing it on the Old Testament, not on the English Constitution of their day. The Puritans, arriving soon afterward, came with the special purpose of establishing a theocracy like that of the Jewish people in the wilderness days and in Palestine before they had accepted a king. The Plymouth Colony Code of Laws in 1636, the Massachusetts one in 1647, and the Connecticut Code of 1650 were all based on the laws of Moses. Not only were their civil and criminal laws based on Jewish statutes but their political constitution as well, with its government by elders, by a council of citizens, and so on. In the New Haven Code, adopted in 1639, over half the statutes came straight out of the Old Testament.

The Puritans established feasts and fasts after the Jewish model, especially the feast of Thanksgiving, which we still celebrate as a great American festival, and which was copied directly from the feast of Sukkoth, except that the difference in seasons between New England and Palestine made Thanksgiving come two months after Sukkoth. Thanksgiving was, like its original, a feast of harvest and of Thanksgiving to God, the Giver of the harvest.



THE

VVHOLE

BOOKE OF PSALMES

Faithfully

TRANSLATED *into* ENGLISH

Metre.

Whereunto is prefixed a diſcourſe de-
claring not only the lawfullnes, but alſo
the neceſſity of the heavenly Ordinance
of ſinging Scripture Pſalmes in
the Churches of
God.

Coll. III.

*Let the word of God dwell plenteouſly in
you, in all wiſdome, teaching and exhort-
ing one another in Pſalmes, Himnes, and
ſpirituall Songs, ſinging to the Lord with
grace in your hearts.*

James V.

*If any be afflicted, let him pray, and if
any be merry let him ſing pſalmes.*

Imprinted

1640

Bay Psalm Book, Title Page

First Book Published in the English Settlements in America

III. THE DEISTS

Not only were the Puritans, the most devout Christians in America, especially interested in the Jews, but the most liberal religious thinkers also introduced Jewish ideas. These were the Deists, or free-thinkers of the time, men like Benjamin Franklin, Thomas Jefferson and Thomas Paine, who believed in a God of nature rather than the personal God of Christianity. There were also Theists, or liberal Christians such as John Adams and James Madison.

All these men laid less emphasis on the New Testament and the life of Jesus than on the Old Testament, with its belief in one God and its teaching of a moral life; they thus inclined toward many Jewish views. As several of these men were very important in the time of the Revolution, and wrote and spoke in favor of their ideas, they brought the Jewish teachings near to the people as a whole. Benjamin Franklin's religious ideas, in his Autobiography, had these special points: "the existence of the Deity; that He made the world and governed it by His Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crimes will be punished, and virtue rewarded, either here or hereafter." We notice that Franklin's rationalism rejected many ideas of the Christian religion but included most of those which Christianity and Judaism hold in common. In pursuance of these ideas, Franklin was friendly to all religions;

when the Congregation Mikveh Israel of Philadelphia appealed to the Christians of that city for aid, Franklin headed the list of givers.

IV. THE BIBLE AND FREEDOM

THE Old Testament was one of the great inspirations of those who fought for freedom, as well as of those who were working out the American theory of equal rights and of tolerance for every religion. The European theory which prevailed in almost every colony, was that the state should maintain the true religion; the only ground for argument was which religion was true. We have seen how one colony, however, was established on a new idea, that of exact equality for all men of all religions, before the law.

Roger Williams, the founder of Rhode Island, claimed that the basis for his new theory was in the Old Testament; he was a devout minister and a student of Hebrew. So was Thomas Hooker, the liberal leader in Connecticut. So was the pious Quaker who inscribed on the great bell of 1753 the words from Leviticus (XXX, 10), "Proclaim liberty throughout the land, unto all the inhabitants thereof," the words which were fulfilled almost a quarter of a century later when this Liberty Bell rang out for the adoption of the Declaration of Independence. One of the first designs proposed for a seal of the United States, by a committee consisting of Jefferson, Franklin and John Adams, showed Israel crossing the Red Sea, with Pharaoh pursuing and Moses already safe on the other side; the motto was "Rebellion of tyrants is obedience to God."

All these are significant of a general tendency to connect the hopes of liberty with the life of the people of Israel and with the Old Testament promises. A great historian, Lecky, says: "It is at least an historical fact that in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament, and the defenders of despotism from the New. The rebellions that were so frequent in Jewish history formed the favorite topic of the one—the unreserved submission inculcated by St. Paul of the other." (Rationalism in Europe, revised edition 1919, Vol. II, p. 168).

Many people in the infant nation even believed that they were basing the structure of the new Republic, not on the British Constitution, but on that of Israel in ancient Palestine. Oscar S. Straus, a noteworthy American Jew who will appear again in a later part of this book, made a study of *The Origin of the Republican Form of Government in the United States,* in which he shows that a book much studied at this time claimed that the three-fold form of government—executive, legislative, and judicial—came from the Hebrew Commonwealth, in its Shofet, or chief executive, its Sanhedrin or Senate, and its Congregation or popular assembly. This may not have been correct history, for the American institutions came directly from the British ones, but it is significant as showing what the American people were thinking, and how their ideal of liberty was bound up with their study in the Bible. There were, of course, other strains of thought that made for liberty in the eighteenth century, the works of French and English thinkers among the rest.

Still, Mr. Straus concludes: "In the spirit and essence of our Constitution, the influence of the Hebrew Commonwealth was paramount, in that it was not only the highest authority for the principle, 'Rebellion of tyrants is obedience to God,' but also because it was in itself a divine precedent for a pure democracy as distinguished from monarchy, aristocracy, or any other form of government. By that means and to that extent, it had a decisive influence in guiding the American people in the selection of their form of government." (p. 79–80.) The strongest expression of this idea comes from a non-Jew, Lecky, who said: "Hebraic mortar cemented the foundations of American democracy." The few Jews then living in the colonies did their part; the great ideas given by Judaism to the world played an even greater role in the founding of the American Republic.

Review Questions

1. Is the indirect influence of the Jews in America important? Why?
2. How did the Puritans use the Bible in everyday life?
3. Would the study of Hebrew and the Old Testament make men more friendly toward Jews? Did the Christians try to help the Jews, to convert them, or to exploit them? Illustrate.

4. Tell how Jewish trade was of value to the colonies.
5. What were the ideas of freedom in the colonies at first? At the time of the Revolution? What was the Jewish share in them?

TOPICS FOR REPORTS

1. Trace the New Testament idea of authority (Romans 13.1–70) and the Old Testament ideas of freedom (I Samuel 8; Judges 8; 22, 23; Exodus 18, etc.)
2. Study the Puritans and their relation to the Jews and the Old Testament.
3. Work out the relation between the laws of Moses and the laws and constitutions of the New England colonies.
4. Describe the liberal religious movements (such as the Deists) and show the similarity to Judaism.

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CHAPTER 8.

Jews in the Founding of the Republic

I. THE JEWISH SYMPATHIES

THE great majority of the Jews in the thirteen struggling colonies were ardent in the cause of liberty. They had suffered so long and so tragically from being deprived of liberty that any movement for freedom enlisted their hearty support, and every form of tyranny their bitter resistance. The American Revolution was largely a movement of poor people, but there were a few wealthy men, like George Washington, who threw in their lot with the ragged Continentals. Among these were several rich Jews, who not only lost great fortunes, but also risked their lives for the cause.

Of course, the Jewish colonials were not unanimous, any more than were the rest of the American people at that time. Here and there a settler from England might feel loyal to his former home, or might wish to avoid a desperate war which seemed impossible to win. The most prominent of these men was the elderly David Franks of Philadelphia, who was mentioned in chapter six. He had to flee the colony for his life when the British troops evacuated it; but it is interesting to see that he returned after the Revolution and lived in Philadelphia until the end of his days, so that his opposition must have been forgiven by the American officials.

Nine Philadelphia Jews were among the merchants of that city who signed the Non-Importation Resolution against British goods in 1765. On this list appears the name of David Franks—afterwards a Tory. There are also the names of such ardent patriots as Barnard and Michael Gratz. There were, of course, practically no Jews elected to any of the Continental assemblies or congresses—the law forbade that almost everywhere. The single exception was Francis Salvador of South Carolina, a most important man in declaring and organizing rebellion in that colony; he seemed destined also for a great military career until his tragic death at the age of twenty-nine at the very beginning of the war.

What, then, was the nature of Jewish participation in the struggle for liberty? Was it hearty or weak, did it involve many Jewish patriots, and was it really important to the new nation?

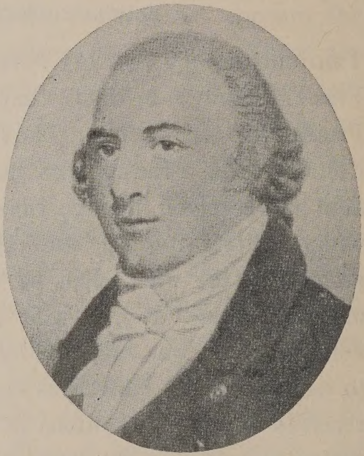
Because of the small and scattered communities of Jews in the colonies, there could be no mass movement among them, and no organized system of loyal support to the nation, such as there was during the World War. But we know of over forty Jews who fought under Washington, as well as a number of others who served in other ways. I shall tell here the interesting stories of several of these Jewish soldiers, so that we shall see just what sort of men they were,—how brave and eager they were for freedom, and how much they gave for its defense! We will notice also that they came from all the various points where the Jews lived—Newport, New York, Philadelphia, Charleston and Savannah.

II. REVOLUTIONARY SOLDIERS

Two outstanding patriots were cousins, members of the Franks family; in fact, they were related to David Franks, the famous Tory. The first of these is Lieutenant-Colonel Isaac Franks, who had a varied career in the field and received his high rank as an officer of Pennsylvania militia after the war. He volunteered at the beginning of the war, when he was only seventeen years old, and served at first with a regiment of New York volunteers. He was captured by the British, but managed to escape, made a dangerous crossing of the Hudson, and received various promotions in the infantry and quartermaster department. In later days his house in Germantown was occupied by the first President during the yellow fever epidemic in Philadelphia. We have many original documents concerning Isaac Franks, as well as his portrait, painted by the great Stuart. For many years he was a prosperous citizen of Philadelphia and later of Lancaster; finally in his old age he became poor, applied for and received a pension for his services in the army.

David Salisbury Franks (the middle name distinguishes him from his older relative, the Tory), had just as interesting a career. He was a young merchant from

England and was in business in Canada at the time of the American expedition there, early in the Revolution. He had previously been in trouble because of his sentiments; now he boldly joined the troops from the United States and when they retreated went back with them. He rose to be a major on the staff of General Benedict Arnold and was one of his two leading advisers. When Arnold turned traitor, there was natural suspicion against everyone who had been associated with him. Although he was not implicated particularly, Major Franks asked the commander-in-chief for a court of inquiry so that he might prove his innocence. His request was granted and he proved his innocence completely. He was exonerated by the court, held his rank in the army, and was later entrusted with several diplomatic missions, such as carrying the official copy of the treaty of peace across the sea to the American representatives in Paris. His final rank on retirement from the service was Lieutenant-Colonel.



Col. Isaac Franks

The Franks family were of English origin. Some of the Jews who enlisted on the side of the new nation were German, either earlier immigrants or deserters from the Hessian mercenaries. We will soon discuss one of French, and another of Polish birth who both served America well in her weakness and her need. The largest group of Jewish soldiers from any one colony was that of South Carolina, because that colony had a regular militia in which every able-bodied man was enrolled. Thus it happens that twenty-six Jews served in the company of Captain Lushington, who commanded the men from a certain section of Charleston. They did excellent service, particularly during the siege of the city by the British; after its capture some of them were imprisoned and many expelled from the city. Because of the large number of Jews enrolled, Captain Lushington's command was often referred to as the "Jews' company."

In Georgia there were two prominent Jews, Mordecai Sheftall, who was appointed Deputy Commissary-General of Issues for the Southern Department, and when captured by the British, was treated with unusual severity; and David Emanuel, a soldier whose capture, escape and return to the field make a thrilling story. It is likely that Emanuel was a Jew although we do not have his name on any congregational roll, as we have the names of the Sheftalls and Franks. But if he was really a Jew, as seems probable, he was the first by over a hundred years to be elected governor of a state, for he was governor of Georgia in 1801, and the largest county of the state was named after him.

In Connecticut there were the four Pinto brothers, of whom three were in the colonial forces. Far back in that early day two of these Pinto brothers were graduates of Yale; one of them, Solomon, was an officer in the Connecticut regiment. Wherever a few Jews lived, one or another was sure to distinguish himself by some unusual position or action; it is surprising to see how early in American history two Jews appear as graduates of an American college. This shows not only the enterprise of the Jews, but also the liberalism of the college, for at that time not a university in Europe would admit Jews.

One of the notable Jewish officers of the Revolution was born in France, in the city of Bordeaux, and came to Philadelphia in 1777. Benjámin Nones served first as private under Pulaski, then under De Kalb, and finally as major and staff officer under Lafayette and Washington. He went through the entire war, from the early campaign in the south to the final ones which ended the struggle. He was cited by General Pulaski for valor in action, in the following letter written by a captain of the staff: "Benjamin Nones has served as a volunteer in my company during the campaign of this year and at the siege of Savannah in Georgia, and his behavior under fire in all the bloody actions we fought has been marked by the bravery and courage which a military man is expected to show for the liberties of his country, and which acts of said Nones gained in his favor the esteem of General Pulaski, as well as that of all the officers who witnessed his daring conduct."

After the war Nones returned to Philadelphia, married and raised a large family. He was president of the Congregation Mikveh Israel for many years. In addition, he ran for office; we have a most interesting campaign letter in which he tells that he is accused of being a Jew, of being a Republican, and of being poor; he proudly states that he is all three of these terrible things, but that in his opinion these make him still more worthy of election.

III. PATRIOTS IN PEACEFUL WAYS

Not all of the population fight during a war: there are many other necessary duties for some of the citizens. During the Revolution the Jews contributed their full share of patriots off the battle field as well as on it.

I wonder whether we give all the honor he deserves to Gershom Mendez Seixas, the young rabbi of Congregation Shearith Israel of New York. When the British captured that city, he refused to remain and left with the sacred Torah and the greater part of his congregation. At first he moved only as far as Stratford, Conn.; later he went to Philadelphia and served the congregation there during most of the struggle. Philadelphia, after 1778, was the great refuge of patriots from every part of the thirteen colonies, and before long there was such a large and flourishing congregation there that a new synagogue was erected and dedicated by Rabbi Seixas. After the war he returned to New York, where he served his former congregation again until the day of his death, thirty-two years later. He was a trustee of King's College, now Columbia University, for over twenty-five years; he was also one of the ministers of various denominations who took part in the first inauguration of President Washington, and was repeatedly honored as a patriot and a citizen. Born in New York, he lived there most of his days and did a great work in that city for two generations.

A number of Jewish business men advanced varying sums of money to the Continental government during and after the Revolution. This was a most patriotic act, for they stood a very good chance not to get it back, owing to the poverty and confusion of the government; in case of the defeat of the colonies, they were certain never to see it again. But the government needed money desperately to pay troops, buy supplies, and keep up the war, and there are many records of Jews as well as Christians, who gave their wealth as freely as some of the men we have been studying gave their service in the field.

We do not need to remember all their names, though what they did was certainly deserving of honor. To mention only a few, there were Joseph Simon and Aaron Levy in Lancaster, Pa. (Aaronsburg, Pa., was later named after him); Philip Minis of Georgia, who advanced $7,000 to pay the troops in the South; Isaac Moses of Philadelphia, who pledged 3,000 pounds when Robert Morris needed it the most, and so on through the various colonies where Jews lived.

But the most liberal of them all, the one who did more for the cause of the Revolution than any other Jewish civilian or soldier, was Haym Salomon of Philadelphia. He came from Poland,—the first Polish Jew of whom we have record in North America,—and opened a business in New York. When the British took that city, they imprisoned him as a sympathizer with the Revolution; but they soon learned of his knowledge of different languages and made him interpreter. In this capacity he assisted French and American prisoners to escape, and finally he himself escaped just in time to avoid more severe punishment. He went to Philadelphia, where he lived the few remaining years of his life. He died suddenly in 1785 during the terrible confusion at the close of the war and before the adoption of the Constitution, leaving his young wife, Rachel Franks of the famous Franks family, with four little children. All his estate was in the form of various securities of the Continental government, which at the time were practically worthless; his poverty-stricken family received nothing but the furniture of their home. After the government was established and government obligations were again valuable, bills were repeatedly brought up in Congress to repay his family, were investigated and recommended by committees of both the House and Senate, but always failed to be passed by Congress.

I have read these original bills and committee reports in the Library of Congress, and I believe their proof is conclusive. Salomon's official title was "Broker to the office of finance" of the United States: that is, he was the broker through whom Robert Morris, the Superintendent of Finance, negotiated loans. He was also paymaster of the French troops in America; all the money borrowed from France and Holland was handled by him without a cent of commission. He had a huge bank balance at the Bank of North America, and transferred one sum after another to the account of Robert Morris on behalf of the nation. In Morris' financial diary, Salomon's name appears seventy-five times. Salomon's estate at his death consisted of continental securities to the amount of $350,000, an immense fortune for the time; his family never received a cent from all this. Nor was there any return from the $300,000 in the forms of loans or notes of Robert Morris, the Spanish ambassador, and other officials.

Salomon supported the Spanish ambassador from his private purse at a time when supplies from Spain were cut off and the friendship of that nation was very precious to the new government. He advanced money to several of the delegates at the Continental Congress, for many of them were poor and their States did not always send them their expense money on time. In fact, James Madison, afterward President of the United States, wrote back to Virginia: "I have been a pensioner for some time on the favor of Haym Salomon. I am almost ashamed to reiterate my wants so incessantly to you. The kindness of our friend near the coffee house is a fund that will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. To necessitous delegates he always spares them supplies."

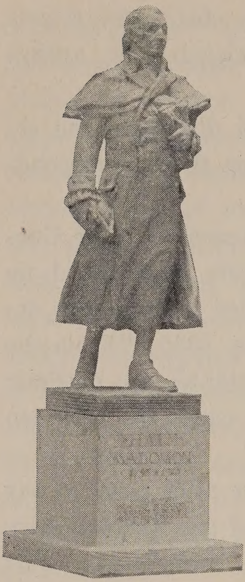
There were others of these needy delegates who received his assistance, as appears from their correspondence and the history of the times.

The following quotations are from some of these Congressional committees of investigation, which had no personal interest of any kind but tried to do justice according to the facts: (29th Congress, 1846) "From the evidence in the possession of the committee, the patriotic devotion of Haym Salomon to the cause of American independence cannot be questioned."

Several bills were introduced, year after year, to pay $400,000 to the one surviving son of the Revolutionary patriot. Finally, in 1864, a bill was brought in to pay this surviving son at least $100,000 as an acknowledgement of the debt of the government of the United States to his father.

The committee wrote at that time: "The claim of the memorialist is of undeniable merit. It is for money advanced to the Revolutionary government when the public credit was exhausted, its treasury bankrupt, and specie almost impossible to be obtained. It has been repeatedly examined by some of the ablest committees of the two houses of Congress and always reported upon favorably."

Back in 1850 another committee had reported: "The committee from the evidence before them, are induced to consider Haym Salomon as one of the truest and most efficient friends of the country at a very critical period of its history. He seems to have trusted implicitly in the national honor." This honor has not yet been vindicated even to the extent of striking a gold medal for the family in recognition of their great ancestor, as was recommended by a committee of the House in 1893. But the Polish Jews of the United States are now planning to erect a statue of Haym Salomon in New York City, so that his own people are honoring his memory instead of the government which he served so well and for which he sacrificed so much.


STATUE OF
HAYM SALOMON [1]

IV. WASHINGTON AND THE JEWS

AFTER the adoption of the Constitution and the election of Washington as the first President of the United States, the six little Jewish congregations wanted to express their loyalty to him and to the government of which he was the head. They sent him letters of loyalty and congratulation, written in the high-sounding language of the time, one from the congregation at Newport, one from Savannah, the third a joint letter from the congregations of New York, Philadelphia, Charleston and Richmond, Va., (the newest congregation of the six). To these letters the President replied in words which have become classic and which every Jewish boy and girl in America ought to know. This is part of the letter to the Newport congregation.

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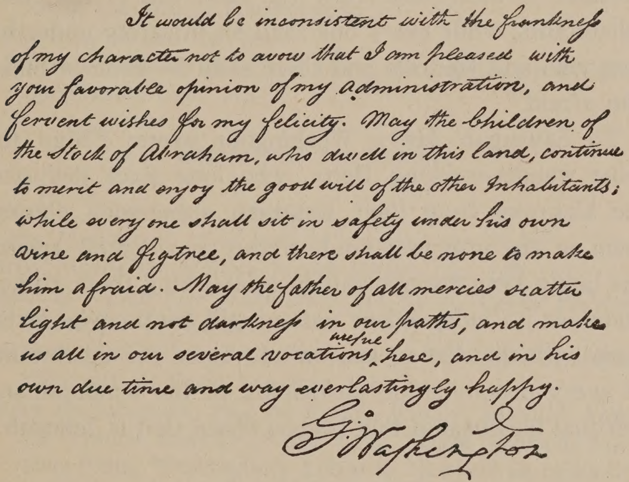
[1] The Haym Salomon monument is proposed by Sculptor Anton Schaaf and will be erected in the City of New York at Lincoln Park, Sixty-sixth Street west of Broadway, by the Haym Salomon Monument Committee under the auspices of the Federation of Polish Jews in America.



It would be inconsistent with the frankneſs
of my character not to avow that I am pleased with
your favorable opinion of my Administration, and
fervent wishes for my felicity. May the Children of
the Stock of Abraham, who dwell in this land, continue
to merit and enjoy the good will of the other Inhabitants;
while every one shall sit in safety under his own
vine and figtree, and there shall be none to make
him afraid. May the father of all mercies scatter
light and not darkneſs in our paths, and make
us all in our several vocations useful here, and in his
own due time and way everlastingly happy.

G. Washington

Excerpt from Letter of George Washington to the Hebrew Congregation of Newport, R. I.

"The citizens of the United States have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right, for happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean themselves as good citizens in giving it on all occasions their effectual support. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

To Savannah Jewry Washington wrote: "May the same wonder-working Deity, who long since delivered the Hebrews from their Egyptian oppressors, planted them in the promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dew of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."

Review Questions

1. State the reasons why Jews should have been particularly loyal to England, or particularly interested in the Revolution, or both.
2. Give the biographies of three Jewish patriots from three different colonies.
3. Why were Jews especially active in non-military aid to the colonies? Give examples.

4. Why is it important that Washington wrote letters to the Jewish congregations? Analyze the contents of the passages quoted from his letters.

Topics for Reports

1. A biography of some Jewish soldier in the Revolution.
2. A biography of some non-military patriot, such as Seixas or Salomon.
3. The Jews of some one colony in the Revolution, such as South Carolina or Pennsylvania.
4. Washington and the Jews.
5. Portraits of Early American Jews; read article, retell, show portraits to class, etc.

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CHAPTER 9.

The Land of Religious Liberty

I. THE EUROPEAN THEORY TRANSPLANTED

WE ARE accustomed to take the idea of religious freedom in America as necessary and natural. Even going back to the Founders, we read the words of Washington to the Jewish congregations, or the theory of Jefferson on personal freedom, and we take it all for granted.

But at the beginning of the national life the ideas of religious liberty, of the separation of church and state, of a free church in a free state, of the right of Jews, Quakers, or Catholics to vote—such points as these were far from accepted, and only the radicals really fought for them. They were finally achieved, partly through the leadership of radicals like Jefferson and Thomas Paine, advanced thinkers who read the works of Voltaire, Locke and other philosophers of France and England. The practical reason for the adoption of religious liberty at that time was the need for compromise between the many small and the few large sects, each of which would have liked to rule the country.

Every colony was, of course, settled by people from Europe; each group brought along its own ideas. One of the most constant and strongest of these ideas was that there could be only one true religion, and that the government of any state or nation ought to support and insist on that true religion. The real difficulty was in deciding which religion was the true one. In England, Holland or Germany, it was decided by the Protestant king who was the head of the national church; in France, Italy and Spain the people accepted the Catholic church, with the Pope at its head. Everywhere there were smaller sects, such as Baptists or Quakers, who claimed the right to worship God in their own way. In addition, there were in most countries a few Jews, who did not accept even the chief dogmas of Christianity that united the various warring sects; these Jews also insisted on their own faith and would not give it up, either through fear of the Inquisition or through the inducements of the Protestant preachers.

Because each church thought it had the only true faith, there were religious wars in Europe which did not end until 1648, after the settlement of many of the colonies in America. Every nation in Europe had its official church, which was supported with money and authority by the government. The people felt that if the state religion was the only true faith, the government should support it in every possible way.

The American colonies were founded on this idea. The New England colonies were established as theocracies, patterned after ancient Israel, except that their religion was Protestantism of the Congregational variety.

So there were official Congregational colonies—Massachusetts, Plymouth, New Haven, Connecticut, and New Hampshire; official Church of England colonies—Virginia, North and South Carolina; four colonies which had had the Church of England forced on them—Maryland, at first under Catholic rule, but with freedom of worship for all Christians; New York and New Jersey, which had been founded under the Dutch Reformed Church; and Georgia, founded with almost complete religious liberty, even for Jews. Only three had never had state churches: Rhode Island, founded by Roger Williams; Pennsylvania, by William Penn, and its offshoot, Delaware.

Which of the two leading faiths should rule the new nation? Should the smaller groups, Baptists, Quakers, Mennonites, Catholics, Jews, have the right to live under toleration, to worship in their own way, to vote or hold office as citizens? Not a country in Europe gave the last right to Jews at that time; not every country gave even the first one. Most of the colonies did not admit Jews as residents. Others admitted them on sufferance.

How did it happen that a new theory of liberty came into the world here in this new land? What was that new theory like, and how could it possibly have grown from such a background? How was it that America, first of all the nations in the world, offered every right of a man and a citizen to the children of Israel? And what was the process by which those rights were offered by America and accepted by the Jew?

II. THE NEW AMERICAN THEORY

THE new theory of religion was originated in America by a radical Protestant minister, Roger Williams. In 1636 he founded Rhode Island, with a charter that provided that no person should be "any wise molested, punished, disquieted, or called in question for any difference in opinion in matters of religion." The government should have concern only with law and crime, not with the private beliefs. That is why Jews settled in Newport so early. It is also the starting point of the American theory of religious freedom. We can hardly realize how radical this was. People considered it to be the extreme of anarchism with reference to both church and state.

"Massachusetts set up its theocratic state with its chief interest in the Church; Virginia established its civil state, with the church as a subject member; while Rhode Island boldly denied the purposes and premises of both, placing an impassable gulf between the State and the Church and relegating to the individual conscience and to voluntary association all concern and action touching the Church and religious matters." (Cobb: Rise of Religious Liberty in America, page 70.)

William Penn a few years later introduced a similar liberty into his colony of Pennsylvania. He gave a guarantee of religious liberty for all who "acknowledged one Almighty and Eternal God to be the Creator, Upholder and Ruler of the world." Thus he included Jews and all varieties of Christians, excluding only unbelievers.

This was a new step in the history of the world. Spain had insisted that all must belong to the one Church of the King and Queen. Holland had taken a great step forward by declaring that the Church of its rulers was the true Church, but others (such as Jews) might live in the country if they obeyed its laws. Rhode Island, and later the United States of America, said that religion is a matter for each man to decide for himself, and the government has no right to meddle with it for or against. The new step was from toleration to freedom. As Thomas Paine said: "Toleration is not the opposite of intolerance, but the counterfeit of it. Both are despotisms: the one assumes to itself the right of withholding liberty of conscience, the other of granting it."

The new nation, then, had a double question in religious matters,—the competition between the various sects, and the new theory of complete separation of Church and State. Like most other questions decided in the Constitutional Convention of 1787, the opposition between religious sects was settled by a compromise: none of them were to be connected in any way with the Federal government. Article VI, section 3 of the Constitution says: "No religious test shall ever be required as a qualification to any office or public trust under the United States." The first amendment to the Constitution, adopted in 1789, adds a further point: "Congress shall make no law respecting an establishment of religion, or prohibiting the exercise thereof!"

Thus the United States can have no official religion, can make no discrimination between people of different religions or of no religion at all as citizens, voters, or officeholders. Every new state founded since the adoption of the Constitution wrote the same kind of provisions into its Constitution or Bill of Rights. But these clauses did not compel changes in the original states; that could come about only through the action of the people of those states themselves.

III. RELIGIOUS LIBERTY IN THE STATES

THE decisive struggle for religious liberty was waged in Virginia in 1785, two years before the adoption of the Federal Constitution. The clause then included in the Virginia state constitution, helped in determining the national policy two years later; it influenced liberal thought in France and England; it was definitely intended to free Jews from any limitation of their freedom to worship God in the way of their own ancestors, even though at that time there were only six Jewish families in the city of Richmond. The author of the clause was Thomas Jefferson, who asked that this authorship should be one of the three points to be mentioned on his tombstone. At the time of the passage of the law, Jefferson was ambassador in France, and James Madison, another future President of the United States, was its chief advocate in the legislature and before the people.

Not all the people in Virginia agreed with them. Patrick Henry believed in political more than in religious liberty, and led the fight to keep some connection between the state of Virginia and the Episcopal church. There was a six years' struggle from the original drafting of a bill for religious freedom by Jefferson until it was finally made part of the governing law of the state. Even then the legislature might have been against it, but Madison appealed to the people as a whole and they supported the cause of complete religious liberty. Jefferson was happy in France, and wrote back how the liberals in France and throughout Europe were studying the example of America. Only a few years later in the French Revolution, religious liberty was introduced for the first time on the continent of Europe for Christian, Jew and non-believer, and Virginia was pointed to as a precedent.

Other states lagged behind Virginia in changing their charters and inserting the new American principle of religious freedom. The very last to adopt it was New Hampshire in 1877, although the restriction had been a dead letter even there long before. There were two especially interesting situations in this long struggle for equality: one in North Carolina in 1809, and one in Maryland in 1826.

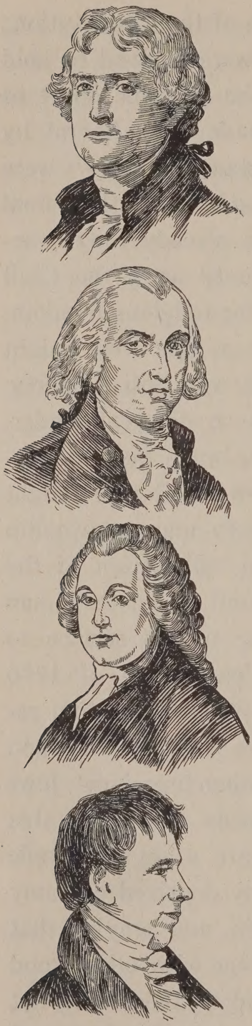
North Carolina had not adopted the Virginia clause of religious freedom, but instead had inserted in her state constitution in 1776, along with provisions for liberty of worship for every faith, a prohibition on office-holding for those who "shall deny the being of God or the truth of the Protestant religion or the Divine authority, either of the Old or New Testament, or who shall hold religious opinions incompatible with the freedom and safety of the state." This was aimed at atheists and Catholics, but of course, included Jews, Quakers and some other groups as well. It seems to have been a dead letter from the beginning, for a Catholic was elected governor in 1781 and a Jew, Jacob Henry, was elected and served in the state legislature in 1808. The next year, however, an opponent tried to have Mr. Henry unseated on the ground of this old Constitutional provision. He defended himself in an exceptionally able speech, by which he justified himself and Judaism and held his position in the legislature. This speech was very widely circulated at the time, was quoted in the similar fight in Maryland a few years later, and was printed in a collection called "The American Orator."

I quote part of this speech, not only because its ideas are important and true, but for the picture they give us of the times: this Jew, one of the very few in the entire state, elected to an important position against a bigoted minority and an unjust law. "If a man should hold religious principles incompatible with the freedom and safety of the state," he said, "I do not hesitate to pronounce that he should be excluded from the public councils of the same. But I should really be at a loss to specify any known religious principles which are thus dangerous. . . . Nothing is more easy to demonstrate than that conduct alone is the subject of human laws, and that man ought to suffer civil disqualifications for what he does, and not for what he thinks."

Mr. Henry was justified both by his own defense and by a legal twist in the interpretation of the Constitution; by similar methods Catholics also were allowed to hold office, even as high as justice of the supreme court of the state. In 1835 the law was made more liberal by substituting "Christian" for "Protestant," but Jews were still excluded in theory from office-holding. The final change, putting into law what was already long sanctioned in practice, did not come until after the Civil War, in 1868. In this long struggle for religious freedom, Jacob Henry must be remembered as one who fought well for his own people and for all who desire liberty.

In Maryland, however, there was a different leader, not a Jew defending his own rights, but a Scotch Presbyterian who did not know any Jews, and who fought for only one thing, freedom for every man to worship God in his own way and still be a full citizen of the state. Thomas Kennedy of Maryland is another man who deserves remembrance because of his service to religious liberty. The Maryland Constitution of 1776 required "a declaration of a belief in the Christian religion" for holding office in the state. In 1797 Solomon Etting, Bernard Gratz and several other prominent Jews of Baltimore, petitioned the legislature to change this provision; they stated that "they are a set of people called Jews and that they are thereby deprived of many of the invaluable rights of citizenship, and praying that they be placed upon the same footing with other good citizens." As we notice, Catholics and Quakers were not excluded, as in North Carolina; here only the Jews and free-thinkers, who did not accept the Christian religion, were under the ban.

The bill was brought up repeatedly in the legislature and always failed to pass until the cause was taken up by Thomas Kennedy. This fighter for human rights was born in Scotland in 1776 and came to Maryland in 1811; he did not live in Baltimore, where about 150 Jews then resided, but in the western part of the state. He stated his own convictions on the subject: "There are no Jews in the country from which I come, nor have I the slightest acquaintance with any Jew in the world . . . There are few Jews in the United States; in Maryland there are very few, but if there were only one, to that one we ought to do justice . . . A religious test can never be productive of any good effect, it may



Heroes of Religious Liberty

Top to bottom: Thomas Jefferson, James Madison, Roger Williams, Thomas Kennedy prevent the honest, the conscientious, from accepting an office, but the depraved, the ambitious, will not be stopped by so feeble a barrier." As an amendment to the Constitution, the bill to emancipate Jews and make them full citizens had to pass two sessions of the legislature; the first time it passed was in 1822. But in the next election the fight was carried into Kennedy's home county, he was defeated for reelection, and his "Jew bill," as it was called, failed with him. In 1826 he campaigned for the "Jew bill," was triumphantly reelected, introduced his bill in the legislature, and saw it carried for a second time, thus becoming a law. He had overcome opposition of terrible bitterness and violence, and he had fought—we must remember—only for the Jews, as all Christians were already equal before the law in Maryland. Both as Jews and as liberty-loving Americans we are to-day glad to remember and honor Thomas Kennedy, as a sincere lover of liberty and an ardent worker for human advancement.

REVIEW QUESTIONS

1. What were the reasons for including religious liberty in the Federal Constitution?
2. In which states were Jews equal citizens before the Revolution; in which states merely tolerated; in which discriminated against?
3. Why were some states slower than others in following the Federal Constitution? Name the last two, with dates.
4. Give the history of religious liberty in one of the three states: Virginia, North Carolina, Maryland.

TOPICS FOR REPORTS

1. What is liberty? What is the importance of religious liberty?
2. The history of religious toleration in the Old World and the New.
3. How did religious toleration turn into religious liberty? Give examples.
4. Study the speech of Jacob Henry, work out its ideas in sequence, and show the similar ideas of Washington, Jefferson, Franklin, Madison, etc.
5. Work out some contribution of the Jews to the struggle for their own, and general religious liberty.

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CHAPTER 10.

The First Wave of Immigration: From Spain

WE HAVE now come to the end of the first part of our story, and are ready to see just what these early settlers were like, and what they accomplished in the United States. We are also ready to see the new settlers who were beginning to arrive and who soon exceeded them in numbers and later in importance.

I. HOW AND WHENCE THEY CAME

OF THE three successive "waves" of Jewish immigration to America, the first was not really a "wave" at all. It was simply a slow but steady flow of a few individuals or families at a time, beginning with the passengers of the St. Charles back in 1654 and continuing by twos and threes right through American history. If we go over the names of the early settlers, as we have done several times with their leaders, we notice that most of them are Spanish or Portuguese in form, and we therefore conclude that the first immigration period consisted chiefly of Sephardic Jews. But not exclusively, nor did they stop at any given time when another wave of immigration began. Sephardic Jews are still coming to America, little by little, as they have all along. They were merely lost to view in the much larger masses of German and Russian Jews, who did come by actual mass movements, owing to special conditions in their old homes.

Occasional Jews came, even in the early period, from Germany, as for instance the Lancaster colony, or from England, as did the Franks family, or from Poland, as did Haym Salomon. Later on there were often enough of these others to form a second synagogue, with the Ashkenazic (or north European) ritual, such as the Congregation Rodeph Shalom of Philadelphia in 1802 and the Congregation B'nai Jeshurun of New York in 1825. More often, the few newcomers joined the existing synagogue, as in the case of Congregation Beth Elohim of Charleston, which in 1800 was the largest in the United States, and in which there were many other names beside Spanish ones.

In numbers, the Jews of those early days were very few; our best estimates run from 3,000 after the Revolution to 15,000 in 1840. As this shows, Jewish immigration was very slow, even slower than that of the United States as a whole, for during this period the general immigration varied from 8,000 in 1820 to 84,000 in 1840. The increase of Jews did not even keep up with that of the general population, and the few Jewish immigrants were never a large factor in the United States at that time.

These people were evidently the most enterprising and adventurous Jews, the ones who loved liberty so much that they were willing to make the greatest sacrifices and take the greatest risks in order to obtain it. They could come from a place of oppression or of toleration to a land of freedom. But they also knew that they could do this only by parting from relatives and friends, braving a long ocean voyage, settling in a comparative wilderness, coming to a community of few Jews, struggling with new modes of making a living, and learning a new language. All honor to the heroic few who took the risks, made the sacrifices, and founded American Jewry for us, the millions of the twentieth century.

Some of the newcomers were poor peddlers or small merchants, trading from place to place or owning little stores. But often there were wealthy Jews like Aaron Lopez or Haym Salomon; soon we find others who made money in America by serving the needs of the growing American communities. But their wealth was very modest compared with the rich men of the present, for the country as a whole was poor in money and rich only in the undeveloped possibilities of forests, fields, and mines. These rich Jewish importers and traders were welcomed in the various communities, as they had been in Newport before the Revolution. As the country west of the Alleghenies opened up, there were more and more poor Jewish immigrants along with the poor immigrants of other faiths, and there were more and more Ashkenazic Jews among the settlers. As a whole, the Spanish Jews were certainly wealthier on their arrival than the later comers; it took some years in the new land for these to catch up with their more fortunate brothers. We shall see the same thing later on in this history, in the comparison of the German and Russian Jews.

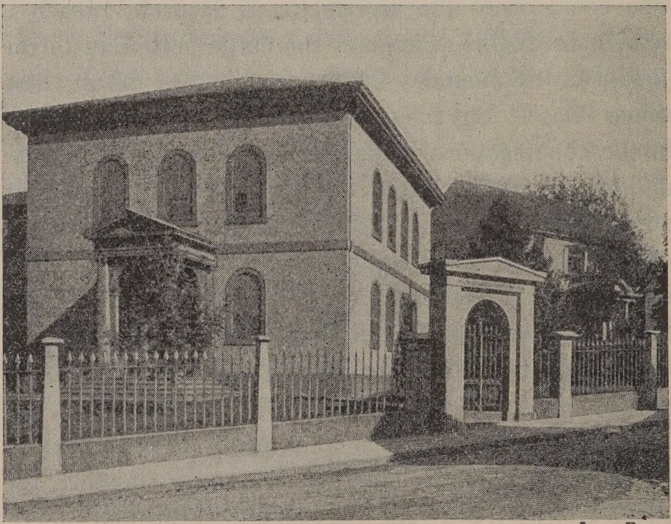
The Sephardic Jews were proud of their history, of the great men they had produced in the Spanish peninsula, and of the high standing of their ancestors. They considered themselves the aristocracy of Jewry, and held themselves somewhat apart from their more humble brothers from northern and central Europe. At first they would not intermarry with Ashkenazic families, though they welcomed them into their synagogues, where additional members were very badly needed, and where no Jew was excluded from worshipping.

The travels of the Sephardim on their way to America would make a history of exploration. Some came directly from Spain or Portugal, where they had lived as Marranos. Some came from Holland or England, whither they had fled in order to return to Judaism. The very first settlers came from South America, and from time to time since then Sephardic Jews entered the United States from Jamaica, the Barbadoes, Curacao, and other parts of South America and the West Indies. Now the most recent arrivals of the Spanish-speaking Jews come from the Levant, from Turkey, Greece and Egypt, where their ancestors have lived since that terrible day in 1492 when they were driven forth from Spain.

II. THEIR INSTITUTIONS

The Jewish communities were too small in those days to require any great amount of organization, such as we have now, of charity, religion, education, and social life. There was ordinarily just one Jewish institution, the synagogue, in which all Jewish activities centered. In connection with the synagogue there was a cemetery, a school, some provision for charity and some social activities. The synagogue was, then, the center of Jewish life for the entire community; every Jew belonged to it, and every Jewish interest flowed out of it. The synagogue had a president, or parnass, a board of trustees, a treasurer, and a chazan or cantor. This last often had his own business to conduct, and in addition, volunteered his services in the synagogue. But as soon as the congregations grew large enough, they engaged professional Hebrew scholars, who could chant the service, teach Hebrew, preach a sermon in English, slaughter the cattle according to the Jewish law. Sometimes the chazan tried to do all these things himself. But the growth in membership and wealth in the congregations made for more officials, with subdivision of duties. Rabbi Gershom Mendez Seixas was an eloquent preacher as well as a cantor; but most of the congregational functionaries were not able to preach, either because of lack of general education or because they were not proficient in English. Every congregation was completely self-controlled, with no national association of any kind.

The synagogue buildings seem mostly to have been in the colonial style; the oldest of them now standing, the one at Newport, is a very fine example of this real American architecture. They were intended for orthodox services, so they had the reader's platform in the center, and a separate place for the women, either in a gallery or at the rear or even (in a small, simple building) at one side of the synagogue. The service was strictly orthodox, of course, and was in the Sephardic ritual, which had certain differences from the Ashkenazic one, both in the arrangement of the prayers, in certain special prayers or hymns, and in a different pronunciation of the Hebrew. One reason for the founding of special German synagogues when there were enough German Jews was this difference in the service; another was the social difference, because people coming from the same country



Jew. Ency.

Touro Synagogue, Newport, R. I.

naturally felt more at home with each other than they did with the proud Sephardic aristocrats.

Practically every congregation conducted some kind of Jewish education; as this was before the days of the free public school throughout the nation, this often included some kind of general school training, too. The New York congregation, Shearith Israel, established a Hebrew school as early as 1731, and in 1755 turned it into a regular day school, a parochial school, where the chazan taught Hebrew, Spanish, English, writing and arithmetic. This school continued until 1840 as a regular school, when it finally limited its work to religious and Hebrew instruction only. It was reorganized in 1802 as the Polonies Talmud Torah, and still exists under that name as a Jewish religious school. This was the natural and necessary progress everywhere; at first a parochial school when that was the only way that Jewish children could receive an elementary education; then, when public schools developed, the Jewish children attended them, and the congregational school became supplementary, meeting either afternoons or on Sundays.

Rebecca Gratz, an outstanding Jewish woman, whose whole biography will be told in chapter twelve, founded the first Jewish Sunday School in Philadelphia, in 1838. This was natural, as Philadelphia was the home of the Protestant Sunday School movement, which had begun there in 1791. Miss Gratz, having observed how the Christians taught their children religion one day a week, began the same system for Jewish children. Many of these

Jewish children were not at that time learning anything about Judaism or the Hebrew language, as they did not attend the Jewish parochial schools which at first offered the only kind of Jewish instruction. So this was a great step forward in Jewish education. It meant that Miss Gratz and other earnest men and women taught them Hebrew, the Jewish religion, and Jewish customs and worship. This system rapidly spread through the country, as Jewish children everywhere began to attend public schools instead of the Jewish parochial schools.

There was very little Jewish charity in these early days, for there were no great classes of rich and poor Jews, as there are now. Instead, people simply helped each other in need. This was usually attended to by the synagogue officials as the only representative officers of the Jewish community. So that charity, as well as education and religion, began and ended in the synagogue.

III. THE SPREAD OF JEWISH SETTLEMENTS

It is interesting to see the spread of Jewish settlements at this early period,—how Jews put in a sudden appearance, first in one city, then in another far away, just like the other pioneers; how congregations slowly spring into being in one section of the nation and in another; how the first few adventurous pioneers turn into little Jewish communities, and finally into one great Jewish community of the United States. We are not yet bewildered by an embarrassment of riches, as in later periods when there were so many immigrants and so many cities involved; we can still see the different tiny shoots from which the future greatness was to grow.

For example, there was Richmond, Va., where Jews did not live before the Revolution, but which had a congregation among the six which wrote congratulations to the first President. The first record of a Jew there, is of Isaiah Isaacs, who sued for a debt in 1769. In 1782 there were three other Jewish names, especially Jacob Cohen, a business partner of Isaacs, who had been a revolutionary soldier in South Carolina, and who afterward became one of the leading Jewish business men of the country. Jacob Cohen advanced money to James Madison when he was a delegate to the Continental Congress, as Haym Salomon had done; he was elected master of a lodge of Masons, and after he moved to Philadelphia was elected president of the Mikveh Israel Congregation. When he died in 1823 he left a bequest to the Richmond Congregation, and ordered that all his slaves be set free. In the year 1790, when the Congregation Beth Shalom of Richmond was already existing (we do not know the exact date of its organization) there were 171 white men in the city, and 29 of them were Jews. The first synagogue was built in 1822; the ritual was Sephardic, but the congregation was mixed, including some Jews from England, Germany and Holland. The German Congregation Beth Ahavah originated in 1829 and became a separate congregation in 1846. The first cemetery dates back to the year 1791, when the land was deeded to the congregation by Isaiah Isaac.

The earliest Jew known to live in Baltimore was Jacob Levy, who had a store there in 1773, and who was authorized by Congress to sign bills of credit, with the value of money. The most important Jew of the early days was Solomon Etting, who was born in Lancaster, Pa., came to Baltimore after the Revolution, and became a leader in business, in the Jewish community, and in the city as a whole. The cemetery was founded in 1786, and the land was formally conveyed in 1801. Owing to the discrimination against Jews in the Maryland law, they were not able to incorporate, and perhaps there were not enough families, either. At any rate, the first service we know of was held in a private home in 1829. Later they incorporated as the Baltimore Hebrew Congregation; a burial society was organized in 1832 and a charity society in 1846. By that time, as we see, the community was growing large and complex and had many different needs.

The first Jewish settler in New Orleans, La., seems to have been Judah Touro, one of the worthies whom we shall study in chapter twelve. He came there in 1802 with his brother Jacob from Newport, R. I., while Louisiana was still French territory. As the first burial ground was not laid out until 1828, we see how slowly the little community had grown up. Jews came from Jamaica, England, Holland and Germany; American Jews as well moved there from Charleston, Baltimore and later down the river from Cincinnati. The first congregation sprang from the burial society; it still bears the name of Judah Touro, like so many other Jewish institutions in New

Orleans and also in Newport, which was his birthplace.

Next after New Orleans comes Louisville, Ky. The first Jewish pioneer along the trail of Daniel Boone seems to have been a German Jew from Berlin, in 1814. By 1832 enough Jews had followed him to start a congregation. Of course, we cannot think of these pioneer congregations in terms of our present-day ones; it took exactly ten Jewish men to make a congregation; they could hold holyday services in one of their homes, with one of their own number as reader. They could buy a small lot on the outside of the town as the nucleus of a cemetery, at a time when land values were very low. Then they merely waited until the growth of cities, the westward movement of progress, and the rise of trade brought more Jews along to join them. From such beginnings as these arose all the western Jewish communities, exactly like the early eastern settlements of colonial days.

St. Louis Jewry originated with a Bohemian Jew in 1816; its first congregation was organized in 1839, by which time many German Jews were settling that city along with the German Christians. For in this period the German Jews were steadily increasing, and their big centers came to be the main centers of German population in the United States.

This was especially true of Cincinnati, which was destined to play as important a part in the middle period of Jewish immigration as Newport did in the first, or New York in the third period. Much of the history of the German Jewish period rises from the Cincinnati community. Peculiarly enough, however, the first settlers here were not German, but English Jews, coming in 1817; their first congregation was formed in 1824, before the Germans had really begun their exodus to America or their settlement in the Ohio valley. The first Jew in this community was Joseph Jonas, a young watchmaker, who was born in England and had just come to America with the express purpose of settling in the western territory. The Jews of New York had tried to dissuade him from settling among gentiles away from all Jewish contacts; but he pressed on, took the two months trip from the east and down the Ohio valley. His brothers followed, then other acquaintances from England, two or three German Jews—so the community grew. The first holyday service was held in 1819, with only five men in place of the regular minyan, but they did not want to wait longer; they wanted to pray to the God who had caused them to prosper in the new land, and to found a Jewish congregation there. The cemetery was acquired in 1821 to bury a man who confessed on his death-bed that he was a Jew, though he had not lived as one. Twenty Jewish men signed the articles in 1824 for the Congregation Bene Israel, which received articles of incorporation from the General Assembly in 1830. As the community was very poor, they wrote to the congregation at Charleston for assistance in building their synagogue.

Joseph Jonas, who enjoyed writing and speaking, wrote memoirs of his early experiences in Cincinnati. He was the first Jew whom most of the people there had ever seen; some of them actually came for long distances just to look at him. One old Quaker woman said to him: "Art thou a Jew? Thou art one of God's chosen people. Wilt thou let me examine thee?" She turned him round and round and at last exclaimed, "Well, thou art no different to other people!"

Cleveland was not settled by Jews until a Bavarian Jew came there in 1837; the first congregation dates from 1839.

And so one community sprang up after another as we approach the second period, that of German immigration. The pioneers spread into the west and south; usually there were a few Jews among them. Wherever Jews settled, they at once founded the institutions of Judaism, a cemetery, a synagogue, soon afterward a school, a charity society.

There is one more city I want to mention, where the Jewish connection is almost legendary, and goes back to the very early days of the pioneers, back near the Revolution. This is Montgomery, Ala., whose present Jewish community dates from the German period, in the 1840's, but whose founder is said to have been a Jew, Abraham Mordecai. The city of Montgomery was begun in 1814, but Mordecai lived on its site as early as 1789. He was born in Pennsylvania, came south as an Indian trader, married a squaw, and lived in that section for sixty years. Mordecai built the first cotton gin in Alabama, in order to introduce the culture of cotton in the state. This was burned by the Indians, and its owner injured in a fight with them a year or two later. But he recovered, served in the War of 1812, and lived to an extreme old age among the Creek tribe.

IV. THE WAR OF 1812 AND THE MEXICAN WAR

Two wars occurred during this general period, in which the Jews again did their share in proportion to their small numbers and the minor character of both struggles. In the War of 1812 there is definite record of 43 Jews who served in the armed forces, beside a special group in Baltimore, who were enlisted in the home defense force of that city when it was attacked. Beside Commodore Uriah P. Levy, who is important enough to have a full biography in the next chapter, the most important Jewish officers were Captain John Ordroneaux of New York, who commanded a privateer and captured a number of enemy vessels; and Captain Mordecai Myers, who served in the northern army with special distinction. Captain Myers saved many lives during a lake storm and was badly wounded in the shoulder at the battle of Chrysler's Farm.

As in every pioneer movement where they were not especially excluded, Jews appeared in Texas under Mexican rule and had a part in the revolt which led to the American war against Mexico. There was one, Samuel Isaacs, among the first settlers of Austin in 1821; there were two others living in Velasco in 1831; there was a German Jew, Adolphus Sterne, among the first settlers of Nacogdoches in 1824. He was a fighter against Mexico, a member of the Texas Congress when Texas was an independent nation, and one of the first representatives of Texas in the United States Congress after annexation. Several Jews fought under General Sam Houston, while his surgeon general was Moses Albert Levy. The first Jewish cemetery in Texas was established in the city of Houston in 1844, and the first synagogue in the same city in 1854, which shows the very slow growth of the Jewish community beyond the few adventurers and pioneers of the early days.

Mr. Simon Wolf has listed 56 Jews in the American army and navy during the Mexican war, not many more than in the earlier wars, when the Jewish population had been far smaller. The only outstanding one of these was David Camden de Leon, who was an army surgeon of long experience in Indian wars. He was called the "fighting doctor" after he had led a charge of cavalry when the commanding officer had fallen. He earned the rank of Major and was twice commended by Congress for gallantry in action. As a Southerner, he resigned at the outbreak of the Civil War to enter the Confederate army; here he was Surgeon General, and organized the medical service.

REVIEW QUESTIONS

1. Characterize the Spanish Jews as a whole.
2. Characterize their settlement in America; where did they come from and for what purpose? Where did they settle?
3. Describe their early institutions. Give reasons.
4. Name two early settlements in the west or south, with

their founders, and describe the growth of the community.
5. How did the Jewish school system start in America?
6. How did the Jewish charities begin?
7. Summarize the service of Jews in the War of 1812; the Mexican War.

TOPICS FOR REPORTS

1. The Jews of the Ohio Valley, early settlements.
2. The Jews of Baltimore or of Richmond till 1840.
3. Abraham Mordecai.
4. The history of the Sephardim from the earliest times till their settlement in America.
5. The Sephardic community of the United States today.
6. A typical Jewish school of the early days.

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CHAPTER 11.

Outstanding Jews of the First Half of the Nineteenth Century

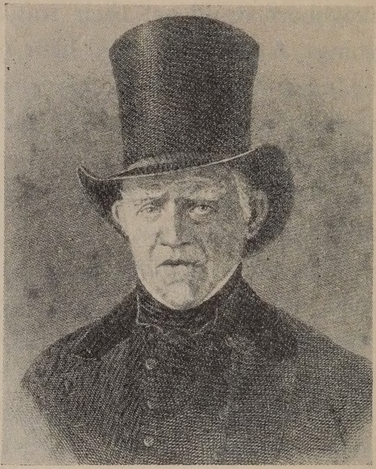
I. JUDAH TOURO, 1775-1854

IN THIS early period of our history, there were several people so interesting in their lives and so important in their deeds that it is worth our while to stop and learn more about them. They are very different sorts of people, too: a business man and philanthropist; a politician and writer; a soldier of fortune; a rich woman who engaged in charity and education; a poor blind woman who wrote poetry.

The first of these is the first of all the Jewish philanthropists in America, leader of a line which now includes Jacob Schiff, Nathan Straus, and Julius Rosenwald. Judah Touro was the son of the rabbi of Newport, R. I., and was born the day before the battle of Bunker Hill. At his father's death, he was brought up by his uncle, Moses Michael Hays of Boston, a prominent merchant, and a friend of many leading non-Jews of the city. When he was twenty-seven years old he settled in New Orleans, then still a French possession. For over fifty years he lived there, working day by day in his store, opening the place every morning at precisely the same time, so that neighbors could set their watches by his comings and goings. A precise, formal little man, scrupulously honest, he imported goods from his friends in New England, sold them at a small profit, and then invested that profit in New Orleans property and in ships. So his fortune grew rapidly, while he continued his small, careful business and watched it grow.

This, however, did not measure the whole soul of the man, but merely his outside appearance. For he was a volunteer for the defense of New Orleans in 1815, served under General Andrew Jackson, was wounded and actually left for dead on the battlefield. But a young Virginia gentleman, Rezin D. Shepherd, carried him in, nursed him back to health and became his life-long friend. Shepherd was one of the four executors of Touro's will almost forty years later, and the one to whom the residue of the estate was left after all special bequests had been paid. But as he was also a rich man, he simply added this amount to the different charitable gifts in the will.

Perhaps because of his share in America's struggle for liberty, Touro was always interested in the Revolutionary War. An effort had been made to erect the Bunker Hill Monument but the movement languished for thirteen years. Then Amos Lawrence of Boston offered $10,000 for the purpose and Judah Touro of New Orleans subscribed the same amount on condition that the remaining thirty thousand was raised. With this sum coming from a Jew in that far section of the country, the rest was speedily subscribed. In 1843 the Monument was dedicated. Daniel Webster delivered the chief address on that occasion, and special homage was paid to these two men who had given the largest sums for the Monument. These verses were read on that day and became popular through the country:


Judah Touro

Amos and Judah—venerated names!
Patriarch and prophet press their equal claims,
Like generous coursers, running neck and neck,
Each aids the work by giving it a check.
Christian and Jew, they carry out a plan—
For though of different faith, each is in heart
a man.

The list of Judah Touro's other gifts is a long one; many of them were given so modestly and secretly that they are still unknown. He founded the Jewish congregation of New Orleans, and gave $40,000 for the synagogue; he also purchased a Christian church which was in debt and leased it to the congregation rent-free. In his will he left varying sums to practically every Jewish congregation and charitable society in the United States, for he seemed to know them all; to Sir Moses Montefiore of England, the great philanthropist, for the poor Jews of Jerusalem; to found a Jewish hospital in New Orleans; to buy the Old Stone Mill left by the Northmen at Newport, and now surrounded by Touro Park; and to a huge number of non-Jewish charities of different kinds in New Orleans. Both Newport and New Orleans, where he was born and died, have named streets in his memory.

The inscriptions on many tombstones are known to exaggerate, but his actually sums up the man:

"By righteousness and integrity he collected his wealth;
In charity and for salvation he dispensed it.
The last of his name, he inscribed it in the book of
philanthropy
To be remembered forever."

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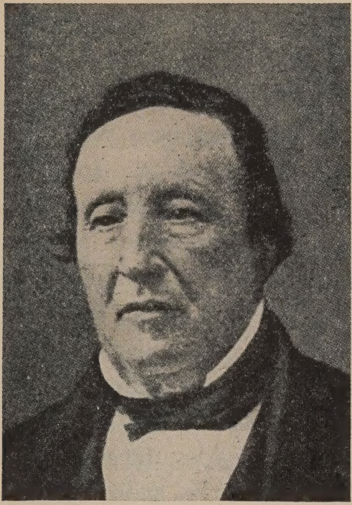
II. MORDECAI MANUEL NOAH, 1785–1851

THE second of our Jewish worthies was the greatest possible contrast to the first. He was expansive, largehanded, visionary, equally ready with his tongue, his pen and his sword, always engaged in some novel scheme, always in some kind of fight with some kind of opponent. Mordecai Manuel Noah was noted in his day as politician and public man, journalist and playwright, patron and friend of the Jewish cause, dreamer of a Jewish nation whether in Palestine or in America. He was hated and despised, admired and feared; the only emotion he never aroused was indifference.

Mordecai Manuel Noah was born in Philadelphia, the son of a revolutionary soldier; it is said that General Washington was a guest at the wedding of his parents. When he was about four years old, his father disappeared, leaving him in the care of a grandfather; Mordecai was then apprenticed to a trade, but managed to learn a good deal about writing, as he preferred being a newspaper man and dramatist to anything else in the world. When he was only fifteen he was a reporter and at twenty-five an editor. He got an early start as a dramatist by rewriting old plays for an amateur theatrical group. In later life he was editor of several leading New York newspapers, author of a half dozen successful plays, friend of every actor and public man in the city of New York, and very influential in the politics of the city, state and nation. He was a dandy, in spite of his stoutness; a social leader, much sought after for his power and public standing.

None of his books or plays are read any more, but those which are preserved in old chronicles or in the



Mordecai Manuel Noah

publications of the American Jewish Historical Society are very interestingly written, while his speeches must have been most impressive when he delivered them with his natural and characteristic fire and energy.

Noah had a varied career in the holding of public office. He was at various times sheriff of New York County, judge of the New York Court of Sessions, Surveyor of the Port of New York, and United States Consul to Tunis. In regard to the first office, the story is told of a political opponent who said, "It would be a pity to have a Jew hang a Christian," to which Noah retorted: "Fine Christian that had to be hanged!"

Those were shifting days in political parties, so that Noah, one of the early members of Tammany Hall, and a leading political writer all his life, is found in various political fights and sometimes on changing sides. He was an active Mason, a Major in the New York State Militia, an officer of the Jewish congregation and president of the Jewish charities.

His most important political office, and one connected with his intense Jewish feeling, was that of consul to Tunis. He asked for this office in 1811 so that he might represent his country and at the same time study the situation of the Jews in Europe and Africa. In 1813, after he had refused the post at Riga, he finally received, at the appointment of President Monroe, the post he desired at Tunis. Those were stirring days in the Barbary States; rights of civilized nations had to be defended constantly, either by bluff as in the case of Noah, or by force as in the case of Stephen Decatur. In addition, Noah had to ransom Americans taken prisoner by the pirates, and to interpret and apply treaties; he even cited an earlier treaty made by Joel Barlow, to show that the United States is not a Christian nation but one in which all religions are equal, and as such it deserved preferred treatment by the Mohammedans.

There was some difficulty about Noah's exceeding his instructions in regard to the ransom money, and he was recalled; it took him over a year to get the matter settled and to show that he had done the best possible thing under the circumstances. As a matter of fact, Noah had a peculiar attitude toward money all his life; he was generous to a fault, both with his own money and that of other people. He gave his royalties for a play to the actors after the theatre had burned down; he gave his salary as sheriff to the widow of his predecessor; all his life he was a poor newspaper man, but as generous as a prince.

Finally he became a prince of a kind. In 1825, he thought he saw a great opportunity to rescue the house of Israel from their world-wide oppressions, to settle them in a new land, and to build a great city and behind it a great new empire. He had seen the Jews abroad, then terribly oppressed during the reactionary period from 1815 to 1848, and knew that such a home was needed. In default of Palestine, which was not obtainable at the moment, he would found a worthy substitute on Grand Island, in the Niagara River opposite the village of Buffalo. Noah persuaded a Christian friend to purchase sufficient land on the island, and decided to lay out there a city which he named Ararat, in allusion to his own name.

As high priests and kings were out of date in America, Noah went back to the period of the Judges for his model; as there was no authority to elect the first judge, and no worthy rival for the office, he appointed himself the first Governor and Judge over Israel. In 1825 he went to Buffalo, then a little village of 2,500 people, to dedicate the new city. Clad in his judicial robes of crimson, he marched in a long procession with the militia, the politicians, the Masons and the people of the town. There were not sufficient boats to permit an actual crossing to the island—in fact, Noah probably never went to the island at all.

So the cornerstone was brought into an Episcopal church, and the dedication exercises took place there, with Mr. Noah as Governor and Judge delivering a long speech, in which he invited Jews from all the countries of the globe, and also the American Indians—whom he believed to be the lost Ten Tribes of Israel—to settle in this new city of Ararat.

He also issued a proclamation to that effect: "In his name do I revive, renew and reestablish the government of the Jewish Nation, under the auspices and protection of the constitution and laws of the United States of America . . . And I hereby enjoin it upon all our pious and venerable Rabbis, our Presidents and Elders of Synagogues, Chiefs of Colleges and brethren in authority throughout the world, to circulate and make this, my Proclamation, and give it full publicity, credence and effect."

But nobody regarded this Proclamation. No Jew ever settled on Grand Island. Neither Noah nor anyone else ever built a house there, but only a temporary monument, which has since been destroyed. The Jews did not flock to the new refuge, nor did the Indians. Mordecai Noah returned to New York and printed his great address and proclamation in the newspapers.

Twenty years later he delivered another address, which he also printed. This dealt with the need of the Jews for the ancient land of Israel, and pointed forward to the movement of Zionism, which had its inception fifty years later.

All his life Noah was an optimist, a dreamer, an enthusiast, and many times he espoused good causes and anticipated future developments.

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III. URIAH PHILLIPS LEVY, 1792–1862

OUR third hero of American Jewry is still a different sort of man. For Uriah P. Levy was bold, adventurous, hard-headed, fiery, far different from the genial, hopeful and versatile Noah. Levy also was born in Philadelphia and died in New York; but he spent the intervening years as sailor before the mast, officer on merchant vessels and in the navy, he was six times court-martialled but always restored to rank, and finally died a Commodore, the highest ranking officer in the United States Navy.

When he was only ten years old, young Levy sailed as a cabin boy, and rose through the ranks until he was master of a sailing vessel before he was twenty-one. The end of this chapter in his career came in a mutiny, which left him penniless in a foreign land; but he managed to get home, accuse the mutineers, and have them all brought back to the United States and convicted.

By that time the War of 1812 had broken out and he volunteered, receiving a commission as sailing master. He captured several prizes, but finally was himself captured by the British and kept as a prisoner until the end of the war.

URIAH P. LEVY

In the navy Levy encountered a double prejudice, as a Jew and as a sailor promoted from the ranks. He always claimed that the former was the more decisive one of the two, and that his troubles were due, neither to his humble beginnings nor to his fiery temper, but solely to his loyalty to the faith of Israel.

But it is certain that there were unpleasant episodes in plenty. He fought a duel and killed his opponent. In Paris he heard a French officer and civilian hiss the name of President Jackson, so he promptly challenged them both, extracting apologies both to himself and to his nation. He was tried six times by court martial and repeatedly degraded in rank. At one of these times he happened to be in Brazil and was offered a high position in the Brazilian navy by the Emperor himself. But he proudly declined, saying that the humblest position in his country's service was preferable to royal favors. He insisted on a chance to vindicate himself, had a special commission of inquiry appointed by Congress, proved his complete loyalty and efficiency as an officer, and was reinstated as Captain.

He died a Commodore just after the outbreak of the Civil War. He asked that his tombstone might record that "he was the father of the law for the abolition of the barbarous practice of corporal punishment in the United States Navy." Evidently his experience as a cabin boy and sailor made him sympathetic toward the seaman in a practical way.

Uriah P. Levy was so ardent an admirer of Thomas Jefferson, that he donated the statue of him which now stands in Statuary Hall in the Capitol at Washington. For many years, Levy owned Monticello, which is now established as a Jefferson memorial, according to the idea of Uriah P. Levy and that of its later owner, his nephew, Congressman Jefferson M. Levy. A Jew, a duellist, a naval officer—how many surprises and contradictions there are in the history of the house of Israel!

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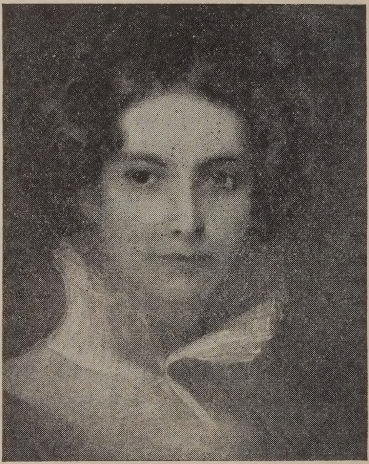
IV. REBECCA GRATZ, 1781–1869

The lives of two Jewish women who were noted far and wide in their own day, still have a lingering interest for us. Rebecca Gratz was a member of the famous Philadelphia family; she was beautiful, rich and charming—a social leader; she was also a woman of unusual ability, as organizer and worker for a dozen charitable and religious movements, both Jewish and non-sectarian. She lived to the great age of 88, and became a legend even before her death.


Rebecca Gratz

The legend is a romantic one. First, it told how she had been in love with a Christian but refused to marry him because she was a Jewess, and therefore remained single all her life. This seems more than likely, for Rebecca Gratz certainly had all the attractions which bring many offers of marriage, and there must have been some special reason which kept her unmarried.

Second, the legend, which seems to be based on facts all the way through, tells that Rebecca Gratz was the original of the character of Rebecca in Sir Walter Scott's "Ivanhoe." Washington Irving was a great friend of the Gratz family, as was also Matilda Hoffman, the young woman to whom he was engaged. During the last months of her life Matilda Hoffman was nursed by Rebecca Gratz. One bed-room of the Gratz home was known as the "Washington room" because it was always used by Washington Irving when he came to visit Philadelphia. A few years after the death of Matilda Hoffman, Irving went to Europe, visited Scott, and described the visit in one of his essays. He spoke of Rebecca Gratz to the great novelist—her beauty, pride, wealth, her devotion as a nurse to Matilda, her loyalty to her religion and her refusal to marry a Christian. These are precisely the qualities which are described in "Ivanhoe," and the ones for which Scott's Rebecca has become such a popular heroine; "Ivanhoe" was published just a few years after the visit of Washington Irving, when this conversation was still fresh in Scott's mind.

But Miss Gratz herself outgrew the romantic legend of her life, though it is still the thing for which we all like best to remember her. She became a leading worker for charity and education in all Philadelphia. She brought up a family of orphans on the death of their mother. She was secretary of the Female Association for the Relief of Women and Children in Reduced Circumstances (a non-sectarian society) in 1801, and organizer and secretary of the Female Hebrew Benevolent Society in 1819. She was also a founder of the Philadelphia Orphan

Asylum and its secretary for forty years; founder of the first Jewish Sunday School in America and its president and superintendent for twenty-six years. She gave of herself for the good of others,—particularly for the sick, for women and for children. If she was really the original of Scott's Rebecca, she was also a fine copy of that lovely character in her own life story.

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V. PENINA MOISE, 1797–1880

DURING the greater part of Rebecca Gratz' life there was a younger Jewish woman, living in Charleston, South Carolina, who was almost as well known the country over. This was Penina Moise, the daughter of a French Jewish family, (Moïse being the French form of Moses) and one of the popular writers of poetry in that day. She was one of a large family, whose father had died early, so that she had to work very hard in the home and pick up her education by stealth. That is how she ruined her sight, reading late at night by firelight or moonlight. During most of her life, Miss Moise had to play nurse to a paralyzed mother, and always she had to battle against poverty. Considering the few methods of earning money which were open to women in those days, her ability and power are amazing.

Penina Moise was chiefly known in her own day as a poet; even today many of her hymns are sung in the Jewish synagogues and schools. She contributed serious and humorous verse to leading publications of the day, such as Godey's Ladies Book, and published some of them in book form. She was a noted leader in literary circles in Charleston, which had an old tradition of culture, so that she had a sort of salon, similar in many ways to the famous ones of Europe. For the last twenty-five years of her life Penina Moise was blind and in pain; still she and her sister conducted a private school, where she taught from memory and the pupils read to her from the books she knew and loved. Even up to the end she dictated her poetry which appeared regularly in the magazines.

Penina Moise was also a teacher and the second superintendent of the Sabbath School at Charleston, which was organized only a few months after the one in Philadelphia. There were no text books in the English language for Jewish children, so Miss Gratz wrote out the lessons for her own school every week and made a copy which she sent to Charleston; then the Charleston teachers copied that, and had something to teach their children the next Sunday.

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REVIEW QUESTION

1. Sketch the life of each of the five Jewish notables in this chapter.

TOPICS FOR REPORTS

1. Find some other interesting Jew of the period, and report on his life and work.
2. Describe the Jewish community of New York in the time of Major Noah, with its 500 Jews in a city of 60,000.
3. Describe the Jewish community of Charleston before the Civil War.
4. Look up some of the poetry of Penina Moise, especially in the Union Hymnal.
5. Find some of the writings or speeches of Mordecai Noah, and report on them.
6. Report on the character of Rebecca in "Ivanhoe," and compare it with our account of Rebecca Gratz.

CHAPTER 12.

The Second Wave of Immigration: From Germany

WHAT is the reason for the abrupt shift of Jewish immigration from the Spanish to the German Jews? Why were these newcomers so much more numerous, that they supplanted the Sephardim? Were they the same type as the Sephardim, or were there important differences? What did the German Jews bring to America, and what did they contribute to Jewish life in America? Questions such as these are suggested by the title of this chapter, implying that there was a new wave of Jewish immigration in the middle of the nineteenth century.

I. WHO THESE IMMIGRANTS WERE

THE Spanish Jews had been largely rich and cultured people, with a proud history. The German Jews were chiefly the rank and file of the population, poor or middle class workmen, merchants, with rarely a professional man among them. The Spanish Jews came to North America as a separate group, with very few Spanish Christians, though the two groups had migrated together to South America. The Russian Jews (the third wave, whom we will discuss later) came alone, without Russian Christians, due to special Jewish causes. But the German Jews came as part of a great German migration, which began in 1820 or even earlier and continued until the 1890's. So there were general reasons for Germans to leave their fatherland for America at that time, while certain special reasons applied to the Jews in particular. Of the 5,000,000 German immigrants, about 200,000 were Jews.

The number of Jews in America rose from 15,000 in 1840 (mostly Sephardim) to 250,000 in 1880 (mostly Germans). Again, we must not think that the two waves of immigration were entirely distinct. We have already seen that some German Jews settled in Lancaster and Philadelphia,—for instance, Joseph Simon and the Gratz family, in very early days; others appeared in early Charleston and joined the Sephardic congregation. But their number was small, and usually their influence was smaller still. On the other hand, the German immigration did not stop in 1860 or 1890; it merely slowed down, and was lost to view in the far huger influx of the third wave, that from Russia and Eastern Europe. Comparatively few Russian, Polish, Austrian, Bohemian and Roumanian Jews found their way to America during the German period; but there were a few, and they must not be forgotten, for in the Spanish period they included a Haym Salomon and in the German period a Michael Heilprin.

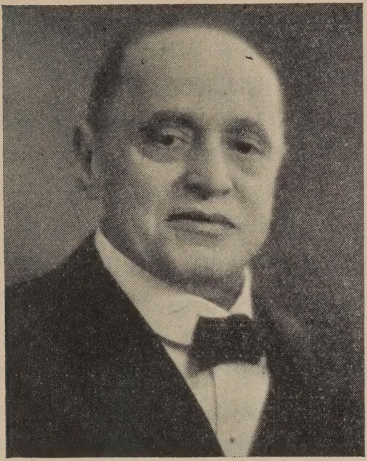
The reasons for the migration from Germany are to be found, naturally, in Germany. After the Napoleonic wars Germany was bitterly poor, worn out by war, with few opportunities for increase of wealth and with little hope for the future. There were a number of small, separate states, without any central government; each of these states took advantage of the opportunity to suppress all liberal thought, all striving for liberty, and to maintain a petty autocracy of its own. In some of these states the medieval laws against the Jews, which had been suspended during the supremacy of Napoleon, were revived in all their rigor. The nation was backward in government and industry, militaristic and brutal in politics, and particularly severe against the Jews.

Hence, Catholic, Protestant and Jew fled from Germany to find freedom in America. These people were lovers of liberty and came to a new world to seek it. The German non-Jews settled largely in the middle west, though some remained in the eastern cities; a great many of them purchased farms or obtained them free as homesteads. At the same time, the German Jews were drawn along with this mass movement, except that few of them settled on the land. Some remained in the eastern cities, but the majority were among the first settlers in many a city and country town in the west and south, and with their little stock of goods, often carried on their backs, they opened up many a new region to trade.

Of the Jews in different parts of Germany, the largest group came from Bavaria, because there the anti-Jewish laws were most severe. The Bavarian Jews had to pay heavy taxes, were not allowed to be citizens, had special laws to burden them and control their place of living, their business, and their travelling about. Worst of all, they were not allowed to marry when they wished, as only a certain number of Jewish marriages could be held in a certain period of time. Some of the immigrants were engaged couples who married as soon as they reached America and at once founded homes in the new land. These restrictions ceased about the middle of the century, so that the immigration of German Jews practically stopped in 1860, while that of non-Jews kept up much longer; after that date, Jews merely represent their share in the general movement, for there were no special disabilities under which they labored at that time.

II. THEIR GENERAL CHARACTERISTICS

THESE German Jews were in many ways different from the proud Spaniards of earlier days. They had been forced to live for generations in ghettoes, to wear a special Jewish costume or badge, to run away from Christian persecution and to pay and bribe the officers of the law. Those who came to America were at first poor in worldly goods, weak in learning. The wealthy and educated managed to get along in Germany, but the poor people hurried to get away. Later, after 1848, a new element came, both among Jews and non-Jews, the "forty-eighters"; that was a year of revolt in Germany and in much of Europe. But the revolt was put down, and many of the most liberal and best educated people in Germany fled to a new world. The most prominent among the non-Jews in that group was Carl Schurz.



Adolf Kraus

But there were a number of Jews also, such as Dr. Abraham Jacobi, and they contributed a fine element to the growth of American Jewry. After 1850 there was a return to the earlier situation,—the immigrants were again poor traders who left nothing behind except despair, and whose chief assets in their new homes were industry and hope.

We can see the poor beginnings of these Jewish immigrants in this typical story told by Adolf Kraus, later a leading lawyer and public man in Chicago, and international president of the B'nai B'rith. He was a sixteen year old boy from Bohemia, knowing little English and without a job. "It was a bitter cold day. I was hungry and all the money I had left was two pennies. I went into a store to see what I could buy for this money. I saw large, beautiful apples there and asked the grocer how much he wanted for an apple. 'Two cents,' said the grocer. 'That is all the money I have. Could you not sell me one of the smaller ones for one cent?' The grocer looked at me and said, 'You can have two apples for a cent.' Since that time I have eaten a good many apples, but

I have never since eaten an apple that tasted so good as those two which the grocer gave me on that occasion." Then the boy walked on and found a job cleaning horses; he did not know how at first, but he was very willing to learn.

The German Jewish immigrants were hard working, enterprising, and were generally good business men. Their usual way was to start out peddling with a pack; the first few weeks' profit paid for the original goods, the next few for a horse and wagon. After that there were two purposes for saving: to send for their relatives and give them a start in America; to invest in a store in some likely spot, which they found through their business trips. By that time the family would be over from Europe, to help in the store and to develop the business. This business might grow into a huge success, so that many of the wealthy Jewish families in the United States today can trace their rise from the German migration, and from these humble beginnings.

Most of these immigrants were ignorant both of Jewish and of American culture. Such little learning as they had was of German literature and life, and there was not much of that, for this was before the day when the German public schools were opened to the Jews. A marked change is found among the small group of more recent German immigrants, since 1880, for they are full exponents of German culture. Dr. Isaac M. Wise tells of asking for a Mishnah in an orthodox synagogue in New York shortly after his arrival in the 40's; the sexton laughed at him, thinking only a greenhorn would ask for a Hebrew book in America. Wise complained bitterly of the equal lack of Jewish and American learning among the members of the first congregation that he had in Albany, and contrasted them with the superior Spanish Jews of Charleston.

But the German Jews wanted to learn. They were ambitious for education for their children, and sometimes for themselves as well. They brought from Germany, if not much learning in their own heads, a vast respect and desire for it; the learned professions were their greatest admiration. They came from a civilization which—in spite of its medieval survivals, such as autocracy and anti-Jewish laws—was in many ways as modern as that of America. They merely had to learn English and get used to a few privations of the frontier before they were thoroughly at home. They were liberals to a man, according to the definition of that term in their day; against autocratic government, against slavery, and for the right of the individual to develop as he pleased. They were used to German system and German organization, and carried that attitude with them.

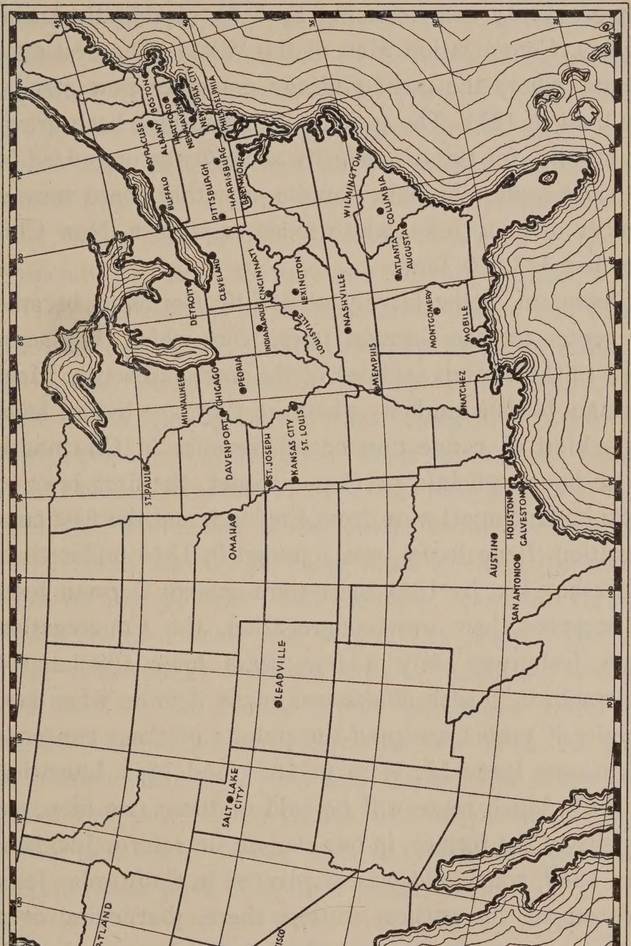
They had, with this individualism and love of liberty, quite a touch of provincial narrowness, too. Their first synagogues were often composed of people from the same part of Germany. They experienced prejudice on the part of the proud Spaniards, and, though so recently out of the ghetto themselves, they passed on the same prejudice to the Jews from Poland and Galicia. They were sturdy, sober, hard-working; they were not dreamers and had little use for dreamers. They were builders of the country, of the cities, and of Jewish institutions.

III. WHERE THEY WENT

THERE were only a few Jewish communities in the Sephardic period, and some of these, as we have seen, were partly begun by Germans. But there were many communities organized during the German period, in almost every city of importance in the United States, and in many smaller ones as well. The German Jews scattered themselves, for they were business men, and each one looked for a location; they did not mass together in great cities, as did the Russian Jewish workingmen later on. I know personally German Jews settled in Georgetown, Delaware; Paducah, Kentucky; and Mitchell, South Dakota. If I were better acquainted through the country, I have no doubt I could add all sorts of out-of-the-way places to that list. If you study your own Jewish community, unless it is one of the few already mentioned, it is practically certain that it was first established by Jews from Germany.

The following are a few of these many Jewish settlements which multiplied from 1840 on. Chicago was incorporated as a town in 1836, and the first Jew settled there in 1837. The first cemetery was organized in 1845, and so was the first holyday service; they had exactly ten men for the minyan, so when one of them left the room the service had to stop. By 1847 there was a congrega-

Second Wave of Immigration: From Germany


BOSTON
SYRACUSE
ALBANY
HARTFORD
NEW HAVEN
NEW YORK CITY
PHILADELPHIA
BUFFALO
PITTSBURGH
HARRISBURG
BALTIMORE
WILMINGTON
COLUMBIA
ATLANTA
AUGUSTA
CLEVELAND
DETROIT
CINCINNATI
LEXINGTON
NASHVILLE
LOUISVILLE
INDIANAPOLIS
MONTGOMERY
MOBILE
MEMPHIS
NATCHEZ
MILWAUKEE
CHICAGO
PEORIA
DAVENPORT
ST. LOUIS
KANSAS CITY
ST. JOSEPH
ST. PAUL
OMAHA
HOUSTON
GALVESTON
AUSTIN
SAN ANTONIO
LEADVILLE
SALT LAKE CITY
PORTLAND
SAN FRANCISCO

HOW THE GERMAN JEWS SETTLED THROUGHOUT THE COUNTRY UP TO 1865.

tion of twenty members, the K A M (Kehillath Anshe Maariv, Congregation Men of the West). The first synagogue, where the great Chicago postoffice now stands, was built in 1851. The community must have been growing rapidly, for the first charity society was organized in the same year; this is a definite sign that there were a number of poor Jews, who needed assistance. Now Chicago has 325,000 Jews.

Cincinnati, being largely settled by Germans, became the center for the German Jews, from which they scattered to the various sections of the west and south. Most German Jewish families, wherever they are living, have some kind of connection or relationship in Cincinnati. As we have seen in a previous chapter, the first Jews to settle in Cincinnati were from England, and the first congregation, Bene Israel, was founded in 1824 under their leadership. But by 1841 there were enough German Jews to organize their own congregation, the Congregation Bene Jeshurun. Only a few years later Cincinnati's leadership in Jewish affairs was made definite when two prominent rabbis accepted the pulpits of these two congregations, Isaac M. Wise in 1854 and Max Lilienthal in 1855. Much more will be said of these two men, especially of the former, in our chapter on reform Judaism.

In 1849, when gold was discovered in California, Jews were among the earliest settlers there, journeying over the long, weary trail across the continent or coming by boat from all corners of the earth where Jews might live. That very year a service was held on Yom Kippur in a tent in San Francisco; in the following year two congregations were organized, one by German and American, the other by English and Polish Jews. A dozen mining camps had temporary congregations in this early period which were as short-lived as the mining camps themselves. Two Jews were members of the state legislature in 1852, while another Jew, Solomon Heydenfeldt, was an Associate Justice of the Supreme Court of California.

It is unnecessary to mention more names and dates; statistics on any particular city may be found either in the Jewish Encyclopedia or in some local history. But most of the original communities belong in this German-Jewish period, from Memphis, Tenn., to St. Paul, Minn.; from Indianapolis, Ind., to St. Louis, Mo., and on to Portland, Ore. The father of the famous Straus brothers, Isidor, Nathan and Oscar, came from Rhenish Bavaria in 1852 as one of the "forty-eighters," peddled through Georgia with a horse and wagon, (he skipped the first stage of the pack) opened a store in Talbotton, Georgia, and sent for his family within two years. From this humble beginning came Macy's in New York, Abraham & Straus in Brooklyn (two great department stores), the philanthropy of Nathan Straus, and the public service of Isidor and Oscar Straus. This is typical of what many German Jews have done on a smaller scale.

IV. WHAT THEY ACCOMPLISHED

Many of the great business enterprises, especially the department stores, which are owned by Jews, are the product of this German Jewish migration and grew from the peddler's pack. For a while that seemed to be all the German Jews were accomplishing, except for the establishment of their own congregations and mutual benefit societies. This was natural, for it takes time to learn a new language and customs, as well as to earn sufficient money for leisure. This was the necessary first step before branching out; the German immigrant had to have an income so that his family could live; at the same time he wanted to look forward to a better future. So it happened that the German immigrant of the first generation did not enter politics or the professions to any great extent.

That step came later, after the financial basis had been established, and in most cases it was not taken by the immigrants themselves but by their children. Oscar S. Straus studied law at Columbia; Henry Morgenthau attended the College of the City of New York; Justice Irving Lehman, of the Court of Appeals of New York State, attended Harvard,—all three were sons of German immigrants. Occasionally, usually among the "forty-eighters," we find a man who went into public life in America on his own account, without waiting for a generation and for the accumulation of a fortune; such men were Simon Wolf and Adolf Kraus.

But, in addition to their occasional entrance into medicine, law, and politics, the enduring work of the German Jews was the creation of the Jewish institutions of the United States. The Sephardim were few, wealthy, and in little communities: their needs were small and centered in the synagogues. The Germans were numerous, widely scattered, and had many poor among them; their needs were many and varied. In addition, they had a secular tendency, to organize apart from the influence of religion. They were the great organizers of American Jewish life in every community and in the nation as a whole. From them come the lodges, the unions of congregations, the great charitable societies, the orphan homes, and all the rest. They were skilled in organizing, and seem often to have formed an organization and written a thirty page constitution, just for pleasure.

In addition, many of them were rationalists; they wanted to figure out everything by their own reason, instead of taking their ideas from the teachings of the past; they wanted to build everything up systematically and logically. From them came the reform movement in America as a national influence, although its little beginnings had been among the Sephardim of Charleston. From them came the social and philanthropic institutions, not as part of the synagogue, but as something important in themselves. These Germans had come to this country for freedom to live their own lives, to think their own thoughts; this they did, creating new forms of organization to carry out their new ideas.

Let us take the typical organization of a German Jewish community anywhere in the country. First, of course, came the cemetery and immediately afterward, the little congregation, which soon tried to build its synagogue.

But very closely afterward was a society for mutual help; the poor immigrant might fall sick and need temporary aid, or he might die and his family be in want. So there were little weekly or monthly dues, a small payment in case of need, and the duty of sitting up with the sick or dead. But this was not all; there were also immigrants wandering in search of a home and location, or fallen on hard times when away from their own city; the German Jews got together a little sum of money to help them and put somebody in charge. Finally, there was always some kind of a congregational school, usually held once a week, so that the children might learn what it meant to be a Jew, even in the strange, new land to which their parents had taken them; the German Jews speak constantly of the "preservation of Judaism in America" as one of their chief cares.

Then the little group of poor peddlers grew up. They built a fine temple to take the place of the little frame structure; they engaged a rabbi to preach in German and (if possible) in English, and to conduct their religious school. They did not need the mutual benefit society any longer, for they had insurance and money in the bank. So the mutual benefit society became a lodge for social events and for intellectual improvement, and the little charity society became an organized philanthropy, to look after the needs of the poor in the community, of the orphan, the widow and the sick. The distinctive characteristic of the German Jews is their love of organization; they took Jewish life out of the synagogue alone, and gave it a dozen centers about which it has revolved ever since.

This great work of building up the little societies for self-help into imposing philanthropies was largely accomplished during the fifteen years from 1865 to 1880; by that time the earlier immigrants had mostly established themselves and were no longer poor and weak. The tide of Jewish immigration had largely slowed down; as the ghettoes of Germany had been abolished, the German Jews had an opportunity at home, and the terrible oppressions of the 1880's had not yet begun to drive the Russian Jews forth in such tremendous numbers. The German Jewish community was fairly well adjusted to America and had a chance to make something great out of its petty beginnings of the twenty years before. From this period date many of the great organizations and great buildings of the American Jew, although so many of them had their nominal origin before the Civil War. The B'nai B'rith had its greatest growth; the Hebrew Union College its origin, at this time. It was a breathing spell after the German Jews themselves had come and before they were called upon to help others, as they were during the Russian Jewish immigration. Then they organized special societies to help the immigrants, to scatter them about the country, and centers for their Americanization. After a first stage of self-help, and a second stage of building up Jewish communal life, came the third stage of helping others. The poor German peddler had become a rich merchant and a community leader.

REVIEW QUESTIONS

1. Why did the German Christians come to America? The German Jews? Were there any differences in their reasons, the places they went, the things they did?
2. Describe the German Jewish immigrants.
3. Give their number and distribution.
4. Tell how they succeeded and why.
5. Describe their institutions and the reasons for them.
6. What was their contribution to American Jewish life?

TOPICS FOR REPORTS

1. Study the Jewish background in Germany; show why the Jews had their special characteristics, why they left Germany, why they stopped migrating when they did.
2. Study your own Jewish community; find out when the German Jews came and what they did; see how far your city was typical according to the description in the chapter.
3. Read the life of some Jewish immigrant of this period, such as Oscar S. Straus, Henry Morgenthau, Adolf Kraus; give the typical features according to the chapter, and the special ones of the individual.
4. Study some important Jewish community in the United States, to see what the German Jews accomplished during the period from 1840 to 1880.

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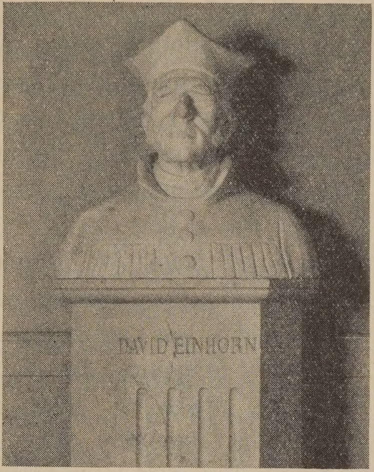
CHAPTER 13.

The Civil War: Jews in the North and South

I. THE SYMPATHIES OF THE JEWS

THE great issue of slavery divided Jews, as it did members of other religious bodies in the United States. As the Jews had no church organization or rulership, there was nobody to speak for them officially and they took opposite sides, for and against slavery, according to their personal views and interests. Judah Touro, who loved human beings more than he did institutions, had no use for slavery even though he lived in a slave state; he owned only one slave in his life, taught him his business and freed him with enough money to make him self-supporting; the slaves who waited on him daily in the home where he lived were all freed and given a start in life.

But other Jews, more conventional and less humanitarian, did keep slaves, both in the early days of Newport and in the middle of the century in the South. Naturally, the old families of Sephardic Jews in the South were strong adherents of their own states and of slavery. On the other hand, the new German immigrants in the North—both Jews and Christians—were ardent for every kind of liberty, including that of the negro; it was these German immigrants who kept Missouri in the ranks of the Union.



DAVID EINHORN
Sculpture by Enrico Glicenstein, in Temple Emanu-El, New York City

And so when we read of the exploits of John Brown for the abolition of the slave traffic in Kansas in the 50's, it is surprising but natural to find among his little band of fanatics and martyrs the names of three young Jewish immigrants from Austria and Germany, who fought beside the stern Puritans in Kansas and who served later as soldiers in the Civil War.

The one pronouncement that was sometimes considered an official statement was in favor of slavery. It was a sermon by Rabbi Morris J. Raphall of New York on the occasion of the national fast day in January, 1861, just before the inauguration of President Lincoln. This article was reprinted and circulated all over the country, so that many people who knew that Christian churches were divided on the subject and were breaking up into separate bodies for and against slavery, thought that the

Jews all held with Rabbi Raphall that the Bible permitted the holding of slaves. At this moment, two men, who had been ardent abolitionists all along, stepped forward to express a different view of Jewish teaching. One of these was a rabbi in Baltimore, Dr. David Einhorn, who had come over from Austria just six years before and who was at that time the most radical reform leader in the United States. Dr. Einhorn in his pulpit and in his weekly publication attacked slavery most bitterly, declaring that it was contrary to the laws of God and the teaching of humanity. Remember that this was done in Baltimore, where the great majority of people were southern in sympathy. The expected happened; Dr. Einhorn's name was among those listed for attack by the mob in April, 1861, and he had to flee to Philadelphia with his family to prevent outrages such as were suffered by many Union sympathizers. There he was one of the ardent supporters of the Union during the entire Civil War. The other of these Jewish abolitionists was a writer, Michael Heilprin, who refuted Rabbi Raphall in a long article in the New York Tribune, showing that slavery had not been a part of Jewish life for hundreds of years, and that the humane teachings of Bible and Talmud were directly against the modern form of negro slavery, as practised in America. There were other rabbis, politicians and leaders of the Jews who expressed views against slavery.

But it happened that at that time two Jews were particularly identified with the cause of the South, because as members of the United States Senate they defended slavery: David Yulee of Florida and Judah P. Benjamin of Louisiana. David Yulee, whose original name had been David Levy, was a Senator from Florida from 1845 till 1861, when he resigned to join the Confederacy. He was the first Jew to serve in the United States Senate. Judah P. Benjamin, Senator from Louisiana from 1852 till the outbreak of the war, was a most eloquent speaker and defended slavery against Daniel Webster in a great debate, which led a northern preacher to call him "an Israelite with an Egyptian heart." We shall hear more of Benjamin before this chapter is over, for he was the outstanding Jew in American public life during the Civil War.

II. ABRAHAM LINCOLN AND THE JEWS

As THE Jews of the North were all ardent in the cause of the Union, it is natural to find them as supporters and occasionally as friends of Abraham Lincoln. Three Jews were present at the 1860 Republican convention which nominated him, two of them voting for Lincoln and the third not voting because his delegation (from Missouri) had been instructed to vote for another candidate. This third man, Moritz Pinner, had been editor of an abolitionist newspaper. One of the others was Lewis N. Dembitz, a lawyer of Louisville, Kentucky, who wrote books both on legal and Jewish subjects, and whose nephew and namesake, Louis Dembitz Brandeis, is now a Justice of the Supreme Court of the United States.

One of the influential supporters of Lincoln in the campaign was Abraham Kohn, city clerk of Chicago. After the election Mr. Kohn sent Lincoln an American flag, with the Hebrew words painted on it which had been the encouragement of Joshua in ancient times: "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

A close friend of Lincoln for many years was another Illinois Jew, Abraham Jonas of Quincy. We have heard of Jonas' brother before, for he was the first Jew to settle in Cincinnati. Abraham Jonas was more of a wanderer, for he came from England and lived in Cincinnati, in Kentucky and finally in Illinois. He was the first grand master of the Masons of the state of Illinois, a lawyer, a member of the state legislature, and postmaster at Quincy. One of Lincoln's first official acts as president was to reappoint Jonas as postmaster. Several years later, in 1864, the President had an opportunity to do him a greater and more difficult favor. It happened that Jonas had one son in the Union army and four in the Confederate forces, and that one of these latter was a prisoner of war at the time when his father was dying at home. The family appealed to the President, and he promptly gave the young man a parole so that he might be with his father, Lincoln's old friend, in his last hours.

Simon Wolf tells another typical story of how Lincoln pardoned a Jewish soldier charged with desertion. Here is the incident from his book, "The Presidents I have Known" (page 6): "The whole scene is as vividly before me as in those early hours of the morning. (It was two o'clock.) The President walked up and down with his hands hanging by his side, his face wore that gravity of expression that has been so often described by his historians and biographers, and yet greeted us as if we were his boon companions. Corwin (a Congressman) told him why we had come. He listened with deep attention, and when Corwin had exhausted the subject, the President replied, 'Impossible to do anything. I have no influence with this administration,' and the twinkle in his eye was indescribable, 'Stanton has put his foot down and insists on one of two things, either that I must quit or he will quit.' Corwin turned to me and said: 'I told you, my dear friend, that it was hopeless,' and was about to leave the room. I said, 'Mr. President, you will pardon me for a moment. What would you have done under similar circumstances? If your dying mother had summoned you to her bedside to receive her last message before her soul would be summoned to its Maker, would you not have been a deserter to her who gave you birth, rather than desert in law but not in fact to the flag to which you had sworn allegiance?' He stopped, touched the bell; his secretary, John Hay, who time and again spoke of that occurrence, came in; he ordered a telegram to be sent to stop the execution, and that American citizen of Jewish faith led the forlorn hope with the flag of his country in his hands at the battle of Cold Harbor and was shot to death fighting heroically and patriotically for the country of his birth. When months afterwards I told the President what had become of that young soldier, he was visibly moved and with great emotion said, 'I thank God for having done what I did.'"

As we notice here, Simon Wolf was already an important man in those days; he had access to the President and was frequently consulted on matters that concerned the Jews or the German immigrants; he developed into a most useful public servant and prominent Jewish leader as years went on.

A special incident which aroused the Jews of the country terribly during the war was a general order (known in history as Order No. 11) issued by General Grant during his advance into the South in December, 1862. He had been troubled by traders (many of them Jews) going with the troops, and it was charged that some of them also traded with the enemy, and took money into the Confederacy. As the easiest way to prevent this, he summarily abolished all traders from the army from that time on. But unfortunately General Grant, who was a soldier and not a politician, worded his orders to include "the Jews as a class," and ordered all Jews expelled, with all other traders, from the district controlled by his armies. Of course, this aroused the Jews, as many of them were Union sympathizers and Union soldiers, and two delegations set out for Washington. The first was Cesar Kaskel, a young merchant who had been born in Germany and was at the time living in Paducah, Ky.; if this order were enforced he and all the Jewish residents of the town with their families would have to vacate. President Lincoln received him at once, heard his complaint, and remarked: "And so the children of Israel were driven from the happy land of Canaan?" "Yes," replied Kaskel, "and that is why we have come unto Father Abraham's bosom, asking protection." "And this protection they shall have at once," said Lincoln, who immediately sat down and revoked the order. A few days later the second delegation, Rabbis Isaac M. Wise and Max Lilienthal, with a few leading laymen, arrived from Cincinnati. They found that the order had already been revoked, and called to thank the President, who told them again of his equal love and interest in all human beings, irrespective of religion or race. Years afterward when General Grant was running for the office of President, many Jews opposed him on the ground of Order No. 11, while others, such as Simon Wolf, supported him, claiming that he was not personally responsible for the order, or that he had written it in the heat of a military campaign and without due thought, which last seems to be the fact. Certainly, Grant was not an enemy of the Jews in any sense and as president continued the same friendly relations, personal and official, which have been characteristic of the presidents from Washington on.

III. JEWS IN THE ARMIES

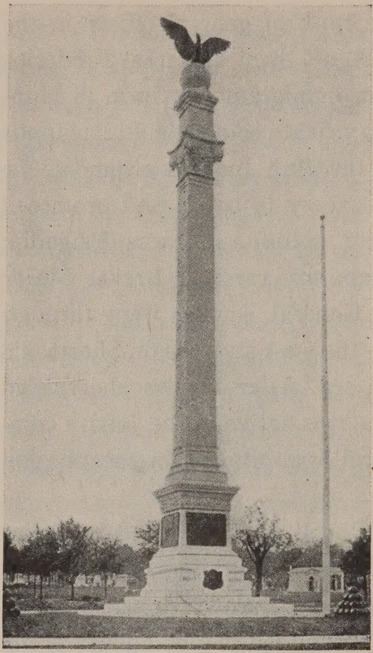
Years after the Civil War a writer in a magazine made some statement attacking the patriotism and courage of the Jews during that conflict. So Simon Wolf, who had lived in Washington through the war and knew many of the facts, set out to collect all the information he could regarding American Jews in the armies; he was not able to get every fact because many of the states did not have full records, and many soldiers were not listed by their religion but only by their home city. But the results he accomplished, and which he published in a big book entitled *The American Jew as Patriot, Soldier and Citizen,* are very interesting indeed and disprove every slander made against Jewish patriotism.

Mr. Wolf lists by name over 6,000 Jews who served in the Union armies, and 1,200 in the Confederate forces, a total of about 7,500 from less than 200,000 people, many of them recent immigrants. The larger number were in the Union army because most of the German immigrants, as we have seen, lived in the North. On the whole, the service of the Southern Jews was the more distinguished, as they were old residents of their own states, and many cases are known where four or five brothers served in the Confederate ranks. The highest ranking officers, however, were in the North. It is interesting to notice that the largest settlements of Jews, as shown by their numbers in the army, were New York (1,882 soldiers), Ohio, Illinois and Pennsylvania; while the Southern states which led were Louisiana (224 soldiers), South Carolina, Mississippi and Georgia. There were 23 staff officers, known to be Jews, in the Confederate army. The first Surgeon General of the Confederacy was David de Leon, and the Quartermaster General was A. C. Meyers.

Four Jews attained the rank of general officer in the Union army. The highest of them all was Frederick Knefler of Indianapolis, an immigrant Jew born in Hungary, who volunteered as a private soldier in Indianapolis and rose to be colonel of the 79th Indiana regiment; he was repeatedly cited for bravery in battle and promoted for his ability; his highest actual rank was Brigadier General, to which the temporary rank of Brevet Major General was later added. General Knefler went through all the important battles in the west and was on Sherman's well-known march to the sea. After the war he settled down in Indianapolis again, was active in the Jewish community, and held a Federal appointment in the pension service.

Three Jews were full colonels and brevetted brigadier general; Leopold Blumenberg of Baltimore, Md., Philip J. Joachimson of New York City, and Edward S. Solomon of Chicago. The last-named is the best known of the three, because after the war President Grant appointed him governor of Washington territory, where he served for four years. So this patriot adds another military hero and another state governor to the list of distinguished American Jews.

Seven Jews were awarded for distinguished gallantry on the field of battle the Congressional Medal of Honor, the highest honor that can be given to an American soldier. Much later, during the World War, this distinction was continued among the Jewish soldiers. Mr. Wolf lists 316 soldiers who were wounded, 336 who were killed in



Monument in Honor of Jewish Soldiers (Brooklyn)

action, and 53 who were captured, 17 of whom died in prison. And he concludes from all these authenticated figures that the Jews certainly contributed their full share to the nation in the great struggle and that, if all the Jewish soldiers could be known, their percentage in the armies would be far above the Jewish proportion of the general population.

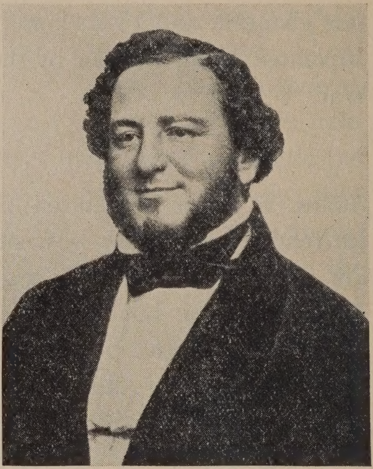
For the first time in American history, rabbis were appointed to serve the troops in field and hospital along with the chaplains of other faiths. President Lincoln was willing to appoint them as soon as the need was pointed out to him, but he was limited by the law, which said that ministers of Christian denominations should serve as chaplains in the army. Rabbi Arnold Fischel of Congregation Shearith Israel of New York went to Washington, backed by the authority of the Board of Delegates of American Israelites; the law was changed, and Fischel was the first Jewish chaplain appointed, being followed by three others during the Civil War.

IV. JUDAH P. BENJAMIN

AGAIN, as in the Revolution, the most outstanding service rendered by a Jew was not in the army but in civil life. This time, however, it was not a financial genius, a Haym Salomon, but a statesman, Judah P. Benjamin. He still remains the most important Jew in public life in the United States, although Oscar S. Straus and Louis D. Brandeis have since had distinguished, but somewhat different records.

In addition, Benjamin had a checkered career, with plenty of ups and downs; he was admired and praised by friends and foes in the North and South, and in England as well. He made and lost several fortunes. He was lawyer, author and statesman, United States Senator, Secretary of three departments in the Confederate Cabinet, and was offered a seat in the Supreme Court of the United States.

Judah Philip Benjamin was born in 1811 of an old Sephardic family in British territory in the West Indies. He was brought to the United States at the age of seven when his parents moved to Charleston, South Carolina. He attended Yale for two years and is accounted one of her distinguished students, although he was never graduated. When he was seventeen years old he moved to New Orleans and studied law in a lawyer's office, according to the practice at that time; when he was twenty-one he was admitted to the bar. The next year he married a Catholic girl. Benjamin was never much interested in Jewish matters, but he always remained a Jew and defended his people boldly when opponents in politics or law tried to create prejudice by calling him a Jew.



JUDAH P. BENJAMIN

He was elected by Louisiana to the United States Senate in 1852 and reelected six years later, only resigning after the secession of his state from the Union. Before that time he had made a fortune or two in law practice and lost them in sugar plantations when the Mississippi overflowed its banks. When he was Senator he was offered an appointment as Associate Justice of the Supreme Court by President Pierce, but refused it as he preferred to stay in the turmoil of legal practice and political life, and also as he desired the huge income of the law practice for the use of his family. He had the reputation at that time of being one of the leading orators of the Senate, a man to be compared with Daniel Webster and John Calhoun. Unfortunately for his reputation, his great powers of mind and speech were largely employed in defense of slavery in that turbulent decade of the fifties, when events were rapidly moving toward the Civil War. The fight for slavery was lost as it deserved to lose, and as a result, the great ability and devotion of many of the people enlisted in its cause are frequently overlooked or forgotten.

When Benjamin was fifty years old, his state seceded from the Union; he promptly resigned from the Senate, delivered a thrilling farewell address, and went home to begin a second and entirely different career, one of sacrifice and leadership in a cause that was destined to failure. Jefferson Davis, his former colleague in the Senate, appointed him Attorney-General, then Secretary of War, and finally Secretary of State. Benjamin was the most trusted advisor of the President of the Confederacy until the war was lost; the two defeated leaders fled from Richmond together as the Union troops entered the city. Benjamin has often been called by historians "the brains of the Confederacy," and whether or not he really deserved such praise, there is no doubt that he labored constantly and brilliantly in a cause he could not possibly hope to win against such odds. He used to be at his desk at eight in the morning and leave it, day after day, at one or two the next morning; through it all he preserved his calm, his courtesy, and his cheerful smile.

As Secretary of War, Benjamin was blamed for the loss of a battle because he did not get ammunition to the troops in time, and he was censured by a vote of the

Confederate Congress. The fact is that there was no ammunition to send, but this fact could not be made public; so Benjamin smiled and took the blame, and President Davis, who knew the facts, promptly promoted him to Secretary of State. It must be admitted that he was far more popular and successful in this post than as Secretary of War; he had not known much about military strategy and had not deferred enough to the proud Southern generals. As Secretary of State he tried to gain recognition from England and France, appealing to the British mill owners, who needed southern cotton for their mills. It is just now being realized how near Benjamin came to success in this attempt; the sentiment of Great Britain was divided between the moral and financial motives, against slavery and for cotton. But the North held the lines of comunication so that Benjamin found it hard to get letters to his ambassadors, and made little progress. Then came Gettysburg and Vicksburg; the warfare favored the North, and Benjamin's task became impossible. Nobody would recognize a beaten rebellion. So he stayed and worked, kept up the morale of the people and advised with Jefferson Davis, until the last day when he burned his official papers and fled.

Most of the Confederate leaders finally took the oath of allegiance to the United States, but Benjamin would not. He journeyed to England, resumed his British citizenship, and took up the practice of law in Great Britain, beginning at the age of fifty-five a third career. He was done with politics and office-holding for good; from now on he was simply a lawyer. So ably did he apply himself to his profession that his book on Sales is still studied in the law schools; he was acknowledged as one of the leading barristers of England, made an income of $100,000 a year, and when he retired after sixteen years, his third career was crowned with a great banquet in his honor by the Bench and Bar, the first affair of its kind in England. He died in Paris at the age of seventy-three, where his Catholic wife had him buried according to the rites of her church.

Benjamin was a great man and a great American, but he was not a great Jew. Rabbi Isaac M. Wise met him in Washington while on a visit to Daniel Webster there; they discussed religion and Wise found himself largely in agreement with Webster, who was a Unitarian of Puritan ancestry and could quote the Bible for every point he made. But Benjamin opposed them and had little proof for his assertions; Rabbi Wise was a bit ashamed that the Christian statesman knew the Bible so well while the Jewish statesman knew it so badly. Benjamin, being a cultured man, quoted Shakespeare in his speeches, but he could not quote the Bible.

Benjamin was hot-headed and quick to resent an insult, whether delivered against him or his people. When a Senator in debate called him "that Jew from Louisiana," he replied at once: "It is true that I am a Jew, and when my ancestors were receiving their Ten Commandments from the immediate hand of Deity, amidst the thunderings and lightnings of Mt. Sinai, the ancestors of my opponent were herding swine in the forests of Great Britain." A similar reply was made in Parliament by Benjamin Disraeli, the great Prime Minister of England, who was born a Jew and to whom Judah P. Benjamin has often been compared. It was a brave and true reply, but just as superficial as the attack, for both of these men thought more of the achievements of their ancestors than they did of serving their people.

REVIEW QUESTIONS

1. What were the sympathies of the Jews on the question of slavery? Why? How did they show their sympathies?
2. On which side did more Jews fight and why? Give numbers.
3. Did the Jews serve in the Civil War in proportion to their number in the general population?
4. Name one Jewish soldier in the Civil War and tell about him.
5. Tell one story of contact between Lincoln and some Jew.
6. Show an instance of discrimination against Jews in Civil War.
7. Tell about Judah P. Benjamin's career.
8. Give the religious arguments for and against slavery.

TOPICS FOR REPORTS

1. The life of Benjamin Disraeli, Lord Beaconsfield; compare this with the career of Judah P. Benjamin; compare their characters.
2. What was Abraham Lincoln's attitude toward religion? Toward various peoples of different race or religion from his own? Give examples.
3. Study the history of one state or city, finding out the number of Jews who served from it in the Civil War, and all about them. There may be such a history of your own state or city, as a number are now in existence.

The Civil War: Jews in the North and South

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CHAPTER 14.

The Basis of Judaism in America

WHAT was the background for American Judaism as we have it today, with its many synagogues, different kinds of congregations, its rabbis, colleges, and schools? How did the Jews manage to organize and build in such a remarkable manner? How does it happen that we have today orthodox, reform and conservative Jews in America, not worshipping all together as Jews were accustomed to worship in the earlier periods of our history?

I. THE ORTHODOX SYNAGOGUE

MODERN American Judaism all springs from the orthodox synagogue. We have already discussed the synagogue of the Sephardic Jews; now it becomes apparent that the German immigrants, for the most part, had exactly the same kind of synagogues. True, the German pronunciation of Hebrew was different, and the German Jews had some extra prayers, and also omitted some of those which appeared in the Sephardic ritual. Naturally, they felt more at home in their own synagogues, not only because they were among friends who spoke the same language, not only because there was nobody there to look down on them as newcomers, but also because of the familiar sound of their accustomed prayers read with the well-known accent.

Few of these Jews were really learned in the great ancient books of Judaism, any more than are the majority of Jews nowadays. But they believed unfalteringly that these works contained the important truths of life, and that the principles laid down in them would never be altered. They believed that it was wrong to make any change whatever in the services, even to alter one local custom which had been observed for three or four generations, because they knew that their parents and grandparents were wise and good people, and that anything observed by them must be good for their descendants. Their view and their conduct made for piety more than progress. It was the idea of honest, God-fearing Jews, who followed implicitly the teaching of Jewish tradition.

That is to say, they kept the Sabbath very strictly, were particular to pray three times a day, wearing their tefillin, and never ate anything that was not kosher. Their beliefs were outlined in the Thirteen Articles of Maimonides; they believed in one God, in the prophets and in the future coming of the Messiah. Many of these beliefs and practices are still held by Jews, but there are other practices which have been kept by some Jews and changed by others. This separation into orthodox and reform Jewry is one of the two important facts of our history in the middle of the century, next only to the basic fact of the increase in the number, wealth and influence of the American Jews themselves.

II. THE NEW IDEA OF REFORM

Some of the German immigrants, however, brought over a different kind of religion; in fact, the idea had preceded them in its influence. The reform movement in Judaism had begun in Germany in the early years of the century; first in a school conducted by Israel Jacobson about 1810, then in the famous Hamburg Temple in that great German city in 1818. These earliest reformers had in mind chiefly the hope of making their services a little more beautiful and a little more modern. They made few changes, if any, in their daily life; but they did shorten the prayerbook, introduce into it some prayers in their daily speech, the German tongue, have German sermons which all the people might understand, and an organ and choir. Naturally, there was terrible opposition and hatred on the part of the strictly orthodox who felt that these people were hurting Judaism. There was also a certain amount of support from historians like Leopold Zunz, who proved that there had been in the past some changes in Judaism, including new ideas, new laws and new prayers.

So, timidly and carefully, the early reformers tried to express a modern idea of Judaism: that there is such a thing as growth and change in the religious life of a people; that they considered themselves German citizens rather than members of a Jewish nation, longing for a return to Palestine; that they hoped for a golden age for all humanity in the future rather than for a Messiah, who would come and save the Jewish people and make them supreme. These ideas, which came to be the viewpoint of many Jews later on, were just glimpsed by the beginners. Their first effort was simply to beautify their synagogue service.

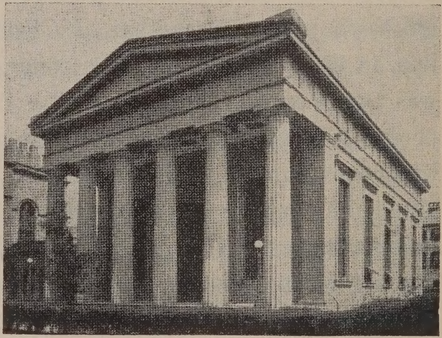
In Germany such movements as this ran in danger of being suppressed by the government, for after the time of Napoleon the whole of Europe was terribly conservative and reactionary, and anything new, even in the field of religious thought, was regarded as the seed of another French Revolution. But in America, which was founded by a Revolution, and where religion was entirely free from any interference by the government, the new idea could develop whenever people were ready to accept it.

III. THE FIRST REFORM CONGREGATION IN AMERICA

It happened, peculiarly enough, that the first movement for reform in the Jewish religion in America came in the old Sephardic congregation of Charleston, South Carolina, in 1824. At that time the Congregation Beth Elohim was the largest and richest in the United States; it included a large proportion of German Jews, although it had been founded by the Sephardim and followed their ritual, as well as their custom of complete religious domination over the members of the congregation. A number of the younger men petitioned the trustees for certain changes in the service, such as shortening the prayers, reading some of them in English, and adding an

English sermon to explain the meaning of the Jewish religion to those who did not understand Hebrew. When the trustees rejected this petition without even discussing it, several members began to withdraw until there were finally fifty in a new organization, the "Reformed Society of Israelites." They had no rabbi but worked out their own service after the example of the one in Hamburg, shortening the full orthodox ritual and adding many English translations, while some of the members preached occasionally. This first society lasted just eight years when lack of money and the bitter opposition of the main congregation caused it to disband. But a few years later the reforms came into the congregation itself.

Rev. Gustav Poznanski was the new cantor and preacher of the congregation. He was a Polish Jew who had lived some years in Hamburg and had known the Hamburg Temple itself. When the Charleston synagogue burned down in 1838 he advocated putting an organ into the new building—a very radical step in the eyes of the orthodox—and the majority of the congregation sustained him. So the new synagogue was built for what we



Temple Beth Elohim, Charleston, S. C.

would now call a conservative congregation, that is, one which admits the possibility of change in the law of the Talmud, but which is willing to make very few such changes. An orthodox congregation is one which is loyal to the traditional religion and law in every detail. A reform congregation is one which makes a number of highly important changes in order to adapt the expression of the religion to growing thought. Of course, as Jews are not under compulsion in their religion, an individual may not agree with his own congregation in every way, but may be more orthodox or more liberal than the majority of the members of his own synagogue.

In Charleston at that time the orthodox minority was very strong, so when Congregation Beth Elohim voted to install an organ, many of the members resigned and formed a strictly orthodox congregation; the two did not unite again until after the Civil War, when the community became much poorer and they needed each other very badly. In the meantime there was terrible bitterness on both sides, as was usual in those days whenever somebody introduced an innovation. The extreme bitterness of those days is over now, as most people realize that there is room for various interpretations of Judaism, and that more than one party can be good Jews. But in the early times the orthodox party often called the other group innovators, destroyers of the religion of their fathers. They in turn called the first, ignorant reactionaries, who were perpetuating an outworn conception of religion.

IV. FURTHER PROGRESS OF REFORM

The early Charleston movement did not endure, partly because it was not properly prepared, partly because it had no leader. Young, active, progressive men they were, but there was no one among them with a thorough knowledge of Judaism, who could explain the new ideas by tongue and pen, teach the children, instruct the willing adults, and defend his group against criticism. When such a man was found in Poznanski, the movement, while not victorious, became much more aggressive and successful. That was the history of the reform congregations from that time on. First, a society of young people organized to stand by the new ideas in Judaism—a Reform Verein, as they called it in German. Then a rabbi undertook their leadership; usually he was a man from the slowly developing reform party in Germany. Later, a reform congregation took its place beside the older orthodox congregation of the community. We can trace this in several cities by the growth in the number of the German liberals from the forties on. We must remember also that there was no religious authority of any kind among the Jewish people or in the American government (as there had been in the governments of the various German states), so that every congregation could do exactly as it pleased, could accept the opinions of its own rabbi as its final authority, and could have a Judaism of its own. It took years of this individualistic striving before three clearly marked groups of congregations stood out in America, the reform, the conservative and the orthodox. Because they were the newest and most aggressive, the reform congregations were the first to unite in a national body.

The history of almost any city in the United States during this period is most interesting. The first reform society was the Har Sinai in Baltimore in 1842; then came the Emanu-El of New York in 1845; the congregation in Albany, N. Y. under Rabbi Isaac M. Wise, in 1848; the two congregations in Cincinnati, in 1854 and 1855; the Keneseth Israel congregation of Philadelphia about the same time; and Sinai Temple of Chicago in 1858. These, which are now among the great reform congregations of the United States, were then little societies of cultured and would-be-cultured German immigrants, liberals in desire, men who wanted to be loyal to Judaism and at the same time progressive and modern in their own generation.

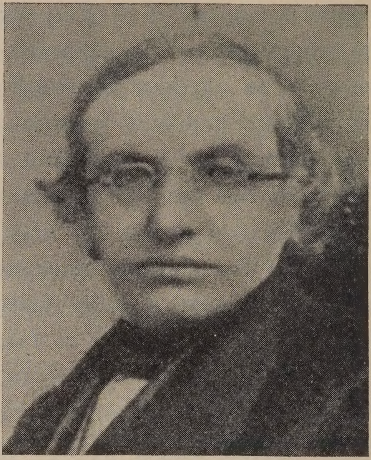
The leaders of these congregations were rabbis born and educated in Germany; some of them came to the new land as flaming young liberals, determined to devote their lives to the double work of religion and freedom in a free land. Others, such as Dr. David Einhorn of whom we have heard before, came as mature men, already famous preachers in Germany. David Einhorn served in Baltimore, Philadelphia and New York; Max Lilienthal, who preceded him, in New York and Cincinnati; Isaac M. Wise, the next to arrive, in Albany and Cincinnati; Samuel Adler in New York; Bernard Felsenthal in Chicago; and Samuel Hirsch in Philadelphia. In their time each of these men made great contributions to the life of the Jews in the United States and also to the advancing cause of liberalism among Jews and Christians. The most important of them in work accomplished was Isaac M. Wise, and his achievements will be discussed at length in the next chapter. The most interesting and romantic career was that of Max Lilienthal, who preceded him to America, and became later his close friend and coworker in Cincinnati.

Dr. Lilienthal had two distinct careers in two different countries. The first began at the age of twenty-three as a brilliant young German rabbi and Ph. D., when he was called to Russia as teacher of the Jewish community of Riga, with the most extravagant promises of the kind treatment the Russian government wanted to extend to the Jews. For five years he lived in Russia, first establishing in Riga a successful Jewish school after the German model, in which the children learned both Jewish and general subjects. Then he was called to St. Petersburg and worked with the minister of education on a similar plan for the entire empire of the Czar. Finally he toured through the Jewish communities of Russia and made friends for himself and for this proposal, an extremely difficult matter because of the suspicion with which the Russian Jews regarded any move of the government. This suspicion was justified; it came out that the Czar wanted only to convert the Jews to the Greek Catholic Church and not at all to educate them in a modern manner. It is likely that Lilienthal was ordered to accept that religion himself if he wanted advancement or even to continue his work in Russia. At any rate, he resigned suddenly from what he had thought would be a great life-work and came to America with his bride when he was just thirty years old.

In America he was at first the rabbi of three little orthodox German congregations in New York City. His opinions became steadily more liberal, so he resigned this work and engaged in teaching. But his great opportunity was still ahead. In 1855 he was called to Cincinnati as rabbi of the Congregation Bene Israel, where he lived and worked for twenty-six years until his death. His friend Isaac M. Wise had moved to Cincinnati as rabbi of another congregation just the year before, so that Cincinnati became the center of reform Judaism in America as it was of the German immigration. Tall, handsome and aristocratic, Max Lilienthal presented an unusual figure in the Jewish pulpit; he had a doubly interesting life: a training in Germany, a brilliant failure under the conditions of Russian autocracy, and a brilliant success in America with its political and religious freedom.

V. ISAAC LEESER, LEADER OF ORTHODOXY

As we noticed before, the reform movement did not have everything its own way; the great majority of Jews were orthodox at the beginning, and very many of them remained orthodox all along. Their outstanding leader,



Rabbi Isaac Leeser

a much older man than any of these reform rabbis, and one who began his American career long before any of them, was Isaac Leeser, a German rabbi of a Portuguese congregation in Philadelphia.

Isaac Leeser was not strictly a rabbi; he was a layman, largely self-taught, and he came to Richmond, Va., from Prussia in 1824, when he was just eighteen years of age. This was long before any reform rabbi arrived in America, just the year of the first timid reform experiment in Charleston. Leeser began working for his uncle in Richmond. Soon he read articles attacking and criticising the Jews, who were practically without ability or courage to defend themselves. So the young man, who had learned English just a few years before, sat down and wrote a defense of the Jewish people and also a full explanation of their religion and laws as he understood them, to make the whole matter plain. This made the young man instantly prominent in the little Jewish community of the United States, and he was elected—without his application—reader of the important Mikveh Israel Congregation of Philadelphia in

1829, when he was just twenty-three years old. He lived in that city for almost forty years as rabbi of two different congregations, editor, writer, translator, and preacher. He was the outspoken opponent of innovations in the synagogue, the advocate of unity in Israel, the defender of the Jewish people against outside attack, the most important Jewish leader in the east, as Isaac M. Wise was in the west. His was not an exciting life, but a most useful one to the Jewish people.

The record of Isaac Leeser's life can be found in his works. Most important of all, he translated the Bible from Hebrew into English, so that Jews who did not possess a knowledge of the holy tongue might be able to read it in a Jewish version, without the many references to Christianity which were introduced into the King James version. He saw the need for Jewish education in America, and because there were no text-books, he either wrote his own or translated them from the German. He did a tremendous amount of this sort of writing and translation, much of it useless now, but all immensely valuable in its own time. In 1843, he founded the first Jewish periodical of any importance in America, the Occident, and published it every month for twenty-five years until his death. He wrote much of its contents himself but included writings of other Jewish leaders as they came to America; Isaac M. Wise and many another first appeared to the American public in the pages of the Occident. For half its life, the Occident was the only Jewish periodical published in the United States, until the founding of the Israelite by Isaac M. Wise in 1854; this first publication played an important part for American Jewry.

Isaac Leeser was not orthodox in the fashion of eastern Europe; he was more what we could call today conservative. He believed in modern education. He introduced an English sermon in his congregation, and good order during services, but he would not have a word except Hebrew uttered in prayer. His translation of the Bible was written for study outside, not in the synagogue. He hoped ardently for unity among all Jews in America, attended a conference in Cleveland in 1855 in that hope, but when he saw that Dr. Wise and others persisted in their reform views, he attacked them unsparingly in his paper. He was the first to insist on the use of English for sermons and school-teaching instead of the German used by most immigrants. For Leeser united enthusiasm for American liberty with bitter memories of the Germany of his day, with its oppression of the Jew. He founded a dozen or more Jewish institutions in Philadelphia: Charitable organizations, religious schools, a Jewish Publication Society, a college for the training of rabbis, and so on. His name is found almost as often in connection with Jewish organizations in that city as is the name of Benjamin Franklin in connection with general organizations. Many of the organizations founded by Leeser still exist; others were too early for their time, such as the last two mentioned above. Due largely to Isaac Leeser, the east remained the stronghold of orthodoxy while the middle west, especially Cincinnati, became the home of reform.

REVIEW QUESTIONS

1. Describe the early synagogue in America. Give its theory.
2. What was the theory and the background of reform Judaism?
3. How did reform congregations start in America? Give one example.
4. Name one reform rabbi of the early days; tell where he lived.
5. Give the life of the outstanding orthodox leader of this period.

TOPICS FOR REPORTS

1. The history of some important reform congregations up to 1880.
2. The life of one of the reform rabbis listed in this chapter.
3. A biography of Isaac Leeser.
4. A report on the Leeser Bible.
5. A definition of reform, orthodox and conservative Judaism.
6. Music in the orthodox and reform synagogues.

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CHAPTER 15.

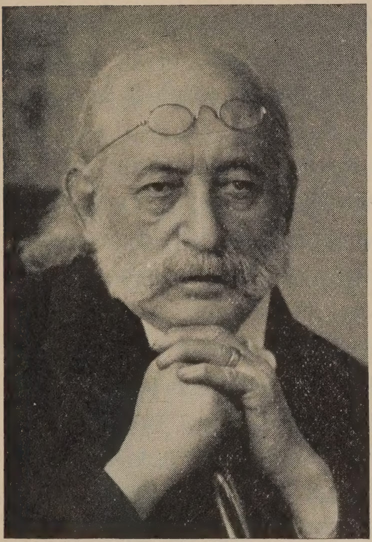
The Growth of Reform Judaism

WE ARE now at the formative period of Jewish institutions in America. The Jews had been here long enough to learn the language and customs, and acquire a certain amount of wealth. They were now ready and able to erect great institutions, religious, charitable and social. This chapter will try to bring out why the dominant note of their religious development was along the line of reform Judaism in the period from 1840 to 1880, and just what that growth was like. The next chapter will ask similar questions about the charities and social institutions which grew at the same period. We will see what they were like, and why they followed their special line of growth rather than some other line.

In regard to reform Judaism, the whole story can be told most easily in connection with the life of one man, Isaac M. Wise, whose name has already come into this story. He was typical of the reform element in American Jewry, particularly of the reform rabbis: a strictly orthodox education in Europe, a young man's stirrings of doubt and the desire for progress, a migration to America to make that progress possible. Then came the slow upward struggle as teacher, preacher, editor, reformer, organizer, until when he died at the age of eighty-one, the work of the founders was completed, and reform Judaism stood where it does today, except for the natural increase of numbers and influence which another quarter century brought with it. At the same time, the conservative development in Judaism followed ten years behind, and the orthodox another ten behind that. Today we see all three standing together, but in the historical order we must take them one at a time.

I. EARLY DEVELOPMENT OF THE REFORM IDEA

Isaac Mayer Wise was born in Bohemia (now Czecho-Slovakia), in March, 1819. As you remember, there was always an element of immigrants from the lands near Germany; the "German" immigration was not all from Germany itself. Young Wise's father was a village school teacher and shochet; at the age of five, the boy began to study Hebrew; at six, the Talmud; and at nine, he had to leave home for more advanced teaching than his father could give him. At first, his life was that of the typical yeshiva bochur (Talmud student) of eastern Europe up to the present day: he was boarded out in charitable families, studied the traditional Jewish literature in Hebrew, and became a tutor to young children in order to pay his own way. Then came a law requiring students for the rabbinate to have a modern education as well as a traditional Hebrew one. The young student exchanged Hebrew for Greek instruction with another young man who was preparing for the Catholic priest-



Rabbi Isaac M. Wise

hood, passed his examinations for the various years of the gymnasium (high school) and studied for a year at the University of Vienna. When he was twenty-three years old he was ordained as rabbi and took a position in a little town in Bohemia.

The tyranny of the government and the medievalism of the Jews were both hard on a young liberal in Bohemia in 1843. He attended a conference of reform rabbis in Germany, where he saw the growth of liberal thought in that country and came under the influence of such a man as Abraham Geiger, the great German reform leader. In a second-hand bookshop in Prague he bought a set of American newspapers containing the debates on the Federal Constitution of 1789. He said many years later: "That literature made me a naturalized American in the interior of Bohemia. It inspired in me the resolution to go to America." So in 1846, when he was twenty-seven years of age, taking his young wife and baby, Isaac M. Wise left Bohemia without a passport and journeyed toward the new world, his heart full of burning eagerness to raise the mental and spiritual standards of his brethren there, to teach them Judaism and to teach it in an enlightened way.

At that time, in the forties, the German Jews in America were still comparatively few and still very poor; two-thirds of them could not read English; their congregations were small and struggling, strictly orthodox with only three exceptions. Leo Merzbacher was rabbi of Temple Emanu-El in New York,—which now has such a tremendous congregation housed in such a magnificent edifice. At that time it was located in a private house at Grand and Christie Streets, way down town in the immigrant section, and the rabbi received the salary of $200 per year. This was a miserable income even though living was far cheaper than it is today. Max Lilienthal was rabbi of three little orthodox congregations in New York City and received $600 a year from the three of them. Isaac M. Wise was called to officiate as rabbi for the tiny congregation in Albany, N. Y., where he lived for eight years.

In discussing the beginnings of the reform movement in America, it has been shown that some of the great congregations began as Vereine, societies of young liberals. But even a greater number arose out of early orthodox congregations, which little by little altered their ideas and their practices. This was the situation especially when a strong leader arose, like Wise in Albany. Many of the congregation followed him, desired his English sermons, his more orderly and attractive services, even though these things were innovations. But the opposition was intense, the president of the congregation actually knocked the rabbi down on Rosh Hashanah when he rose to take the Torah from the ark, and the congregation broke into two sections, one remaining strictly orthodox, the other going with Wise, and adopting what would today be considered a conservative ritual.

Meanwhile, Wise's own ideas were going ahead from this stage of timid pioneering to real constructive reform. He was introduced to a wider public of American Jews by Isaac Leeser in the Occident. There he wrote on two subjects: first, the need for progress in ideas, and second, the need for rabbis who were trained in America and could speak in English, and for a union among American Jews to provide a college for rabbinical education. In this last effort, Leeser agreed with him perfectly, although he was not in accord with the first half of Wise's appeal.

II. THE PERIOD OF GROWTH

In 1854, Isaac M. Wise was called as rabbi of Congregation Bene Yeshurun of Cincinnati. He was then thirty-five years of age, young, eager, ambitious. For twenty years he had to invest his labor, his ideas, his enthusiasm before returns began to come in. These twenty years correspond with the period of slow but steady growth of the German immigrants from poverty to comfort, from ignorance to American education and viewpoint. At the same time, they spread throughout the United States, and a generation of their children grew up and were taught in American schools. The things which were unthinkable in the forties and too difficult in the fifties worked themselves out in the seventies. The life of Isaac M. Wise is typical of this slow process. He was at once the leader and the expression of the growth of American Jewry. The rationalism of the German Jew, his loyalty to Judaism, his desire for knowledge, and his growing wealth and power of organization, all appear in the life of this man.

This intervening period was not only one of scattering and strengthening of the Jews; it was also the period of rampant individualism. Every congregation had its own rules; apparently half the rabbis wrote and printed their own prayerbooks, each one a little different from that of his neighbor. Everybody was experimenting, trying to grow in ideas as well as in external power. This was a necessary stage but a dangerous and a difficult one. Dr. Wise from the outset longed to establish Judaism in America, with its own college for training rabbis, its own papers and leaders and thinkers, with a unified body of congregations and of rabbis. But at first, the immigrants continued to come to the United States, and to scatter; they had to settle down and grow up in the new land before they could really unite or even stand firm, whether as reform Jews or as Jews at all.

It is remarkable what Isaac M. Wise accomplished in those years in Cincinnati: he founded an English paper, the Israelite, which still exists as the American Israelite; he founded a German paper, the Deborah, for the majority of Jews who did not yet read English; he wrote a new prayerbook, which he called the Minhag America, because he hoped it to be the American prayerbook, corresponding to the Minhagim (or customs) of the Sephardim, the Germans and the Polish Jews; he tried to found a college for rabbis, Zion College, in his second year in Cincinnati. In pursuit of these aims he wrote sermons, articles, histories, novels and even plays expressing his ideas of Jewish life. He travelled about the country, preaching in dozens of cities and dedicating a number of new synagogues. With his colleague, Dr. Lilienthal, who came to Cincinnati to the Congregation Bene Israel, Dr. Wise made the Jews known and respected in the Middle West, and at the same time increased their self-respect. He called conferences of rabbis and of congregations, one in Cleveland as early as 1855, and others in 1869 and 1871, trying to bring the Jews nearer together, to unite them, and to found his college for rabbis. It was a period of incessant labor with very few immediate results. Dr. Wise himself grew respected and nationally known, his congregation became larger and more enthusiastic in his support. The time was slowly approaching for the realization of his dream, for the erection of great Jewish institutions in America, that American Jews might at the same time become more American and remain loyal in the religion of their fathers.

III. THE PERIOD OF FRUITION

From 1865 to 1880 there was very little Jewish immigration; new laws had been passed in Germany which gave the Jews a chance in their homeland, so very few of them came to America any more. At the same time, the terrible persecution of the Jews in Russia had not yet begun and very few Russian Jews were coming to America, except the rare pioneers from that great Jewish population. With no problem of immigration to face, the Jews in the United States had a chance to put their house in order. All the little synagogues and charities that were started by the poor immigrants of earlier days now grew up, not only in numbers, but in wealth and importance. Other institutions were started during this period, including the chief educational ones and the national unions of local synagogues.

So this was the time when all the foundation work of Isaac M. Wise began to show results. The Jews of America were now ready for it—in ability to pay; in desire for American rather than German methods and ideals; in education and the desire for educated leaders. Dr. Wise had found in 1855 that Cincinnati alone could not support a college; he now decided that it was necessary to form a union of the congregations in order to start one. So this time he began with the congregations; in 1871 the first meeting was held. Not all the congregations of America responded at first, for Dr. Wise was a moderate reformer, so that the orthodox on one side and the extreme reformers on the other stayed away. But the Union of American Hebrew Congregations began. Four years later, in 1875, the Hebrew Union College opened in the basement of a temple, with thirteen students, two instructors including Wise himself, and some Hebrew Bibles and prayerbooks as the library. Every year another grade had to be added, with new courses and occasionally with new instructors. After four years, there was a first graduation from the preparatory department, and in 1883 the first graduation from the college when four rabbis were ordained, and for the first time, rabbis who were born in America (with one exception) and educated in America went forth to serve American congregations. These four men were Israel Aaron, for many years rabbi of Buffalo, N. Y.; Henry Berkowitz and Joseph Krauskopf, who occupied pulpits in the two great reform temples of Philadelphia; and David Philipson, who became the successor of Max Lilienthal in Cincinnati, and who is now in 1930 the only one living of the four. The College today has four buildings, and the finest equipment of any Jewish seminary in the world. The graduates of the Hebrew Union College number over two hundred, most of whom occupy pulpits or serve in Jewish educational institutions in all parts of this country, while a few are rabbis in Canada and England. The greatest work of Isaac M. Wise was as organizer, teacher and president of this college, for twenty-five years.

We have seen before how Wise, Leeser and others tried to bring about unity among the rabbis and how impossible this was at the outset. Orthodox and reform rabbis could not work well together in those days when the two groups were so bitter against one another; even those of the same group were not used to working together but each one was accustomed to doing things exactly as he liked. Finally in 1885, Dr. Kaufmann Kohler of New York, a member of the Einhorn wing of reform Judaism and far more radical than Dr. Wise, called a conference of reform rabbis only, which met in Pittsburgh and formulated a platform of the beliefs of reform Judaism. Four years later, Dr. Wise was able to organize the Central Conference of American Rabbis, with a nucleus of his own graduates and those European-trained rabbis who wanted to join with them. Dr. Wise was president of this Conference until his death in 1900.

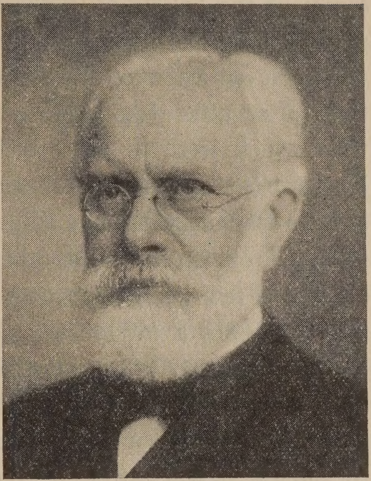
The structure of reform Judaism in America was thus complete: a union of congregations, a college for training rabbis, a conference of rabbis. The great organizer had done his work during the important decade and a half of Jewish organization and the years following. This was his special eminence: welding people of different opinions and temperaments into a working unity for a common cause; erecting institutions and buildings, firing people with enthusiasm, and gaining permanent results. The conservative and orthodox wings followed this same method and practically the same type of organization when they accumulated the numbers and wealth to organize their work on a national basis.

Some of the reasons for this special skill as an organizer lay in Isaac M. Wise's remarkable personality, and power to convince, to persuade, to inspire enthusiasm; his tremendous ability to work, even in extreme old age; his vision of the sort of thing the American Jews actually needed in order to become real Americans and remain real Jews. Still another reason lay in the fact that he was a moderate reformer, strong enough for the principle of reform but not at all extreme in its application. That meant that he could win the support of many factions which an extremist would not even desire. He fought hard enough against that type of orthodoxy which he felt was medieval in its refusal to grow with the times; he had refused an easy entrance into the legal profession and a governmental appointment back in his Albany days in order to devote himself to the enlightenment of his people. But he based his college on traditional Jewish learning, and he himself lived all his life as a pious, though not an orthodox, Jew. Finally, we cannot overlook the fact that Dr. Wise was also a fine Jewish scholar and a direct and effective thinker. The many books, editorials and sermons from his pen show his broad background and his easy use of the whole of his knowledge for the practical purpose to which he devoted his life.

IV. OTHER RELIGIOUS DEVELOPMENTS

WE HAVE followed this entire development, which was really national, from the viewpoint of one city, Cincinnati, and of one man, Isaac M. Wise. This is the easiest way to grasp it, if it is only remembered that the movement itself concerned many cities, with their growing congregations and their own leaders. Dr. Wise's support at first was largely in the middle west and south, while the east was the center of two extreme tendencies —conservative Judaism and radical reform. To both these, Dr. Wise seemed a compromiser, as indeed he wanted to be, for only by compromise can people of many different opinions be brought to work together. It is impossible in this book to tell about all these different leaders and all their different congregations; any particular ones which may be of special interest may be found in the individual congregational records or in the Jewish Encyclopedia.

The name of Dr. David Einhorn of Philadelphia has already been mentioned. But there were younger men who followed him,—Gustav Gottheil in Temple Emanu-El of New York; Kaufmann Kohler in Temple Beth El of New York, and Emil G. Hirsch in Sinai Temple of Chicago. The two New York congregations moved uptown, erected splendid temples on upper Fifth Avenue, and became centers for the reform sentiment among the eastern Jews. On the Pacific coast the little beginnings had grown until a beautiful Temple Emanu-El in San Francisco was erected, having as its rabbi Jacob Voorsanger, the leader of Judaism in that far section. Kaufmann Kohler became in 1903 the successor of Isaac M. Wise as president of the Hebrew Union College, so


Dr. Kaufmann Kohler

his career is of special interest. He was another of the brilliant radical rabbis from Germany, where he was born in 1843, a generation later than Wise. Bred in orthodoxy, he also became filled with reform ideas in his university days, and came to America when he was twenty-six years old to officiate as a rabbi in this country. He married the daughter of Dr. Einhorn, was rabbi in Detroit, Chicago, and finally in New York for twenty-four years. When he was sixty years old, he was elected president of the Hebrew Union College, and moved to Cincinnati where he lived for the following eighteen years, acting in this capacity and also as a professor in the College. In 1921 he retired from this office and moved to New York, where he died in 1926, at the age of eighty-three years. Dr. Kohler was primarily a scholar, as Wise had been primarily an organizer. He wrote dozens of articles and several important books and was an editor of the Jewish Encyclopedia; his teaching and preaching both were full of original ideas. His greatest work was the *Jewish Theology,* a complete historical study of the beliefs of Judaism in the past and at the present time.

The seventies were the period of the reformers, but the conservative Jews were also making efforts at this time which were to succeed later on. In 1867, Isaac Leeser tried to found a college, called Maimonides College, in Philadelphia; but it lasted just six years. It was intended to train American rabbis, like the Hebrew Union College a few years later, but its policy was conservative. In 1886, a full decade after the founding of the Hebrew Union College, the Jewish Theological Seminary of America was established in New York by Sabato Morais, the successor of Isaac Leeser in Philadelphia, and Alexander Kohut of New York, two prominent conservative leaders of that generation. Beside them, the name Marcus Jastrow, another Philadelphia rabbi, must be added.

The strictly orthodox development came in the nineties, and we will consider that when we take up the Russian Jewish immigration, which it represented.

V. THE PRINCIPLES OF REFORM JUDAISM

We have already discussed something of the principles of reform Judaism, how it differed from the earlier orthodoxy and what it was really striving for. But we must be careful not to consider it as entirely separate from the older synagogue or something entirely new in the world. The underlying basis of Jewish belief and conduct is the same; orthodox and reform Judaism represent merely different modes or interpretations. They do not have two entirely different beliefs, or customs, as is the case between Judaism and Christianity; each has the same attributes, but there is a difference of emphasis, as to what is more or less important.

Certain beliefs, of course, are the common possession of all Jews. For example, all Jews believe in one God; in Israel as a chosen people; in a life to come. All Jews believe in the moral law as expressed in the Ten Commandments, and in some kind of reward and punishment according to how those commandments are kept or broken. All types of Judaism are based on the study of the great works of the Jewish past, especially the Bible. But the difference of emphasis is very plain in both the synagogue worship and the daily life of the people.

For example, orthodoxy lays great stress on the religious value of tradition, the teaching of the great men and the experience of the Jewish people in the past; reform recognizes this also, does not break away from it, but lays more stress on the apparent needs of the present day. Reform places more emphasis on the Bible, particularly the prophets; orthodoxy on the Talmud, particularly on the legal parts of it—but both study and need all the great Jewish books and leaders of the past. Orthodoxy stresses the ceremonial, reform the ethical law, but both possess the two of them. This difference of emphasis, of interpretation, may be more clearly understood if the resolutions of the Pittsburgh Conference of reform rabbis in 1885 are considered;

these resolutions are not authoritative because there is no final authority in reform Judaism, but they are a very important formulation and very well presented. A summary of this platform follows:

The Bible is not considered a divinely dictated book, with every word and syllable true, but a record of the religious history and inspiration of the Jewish people; reform Judaism is not opposed to modern science, but is glad for every new truth added to the truths of the Bible. Reform does not accept every law because it is in the Bible or the Talmud; it accepts the moral law as a whole, but only some of the ceremonial laws. Therefore it rejects the binding power of the laws of food, dress and priestly purity. Some reform Jews observe the laws of kashruth because they like them, or because they honor the tradition of the Jewish people, but not because they consider them necessary. The Pittsburgh platform especially rejects the coming of a Messiah, the miraculous return of the entire Jewish people to Palestine, and the restoration of sacrifices; it substitutes the gradual coming of a Messianic age of peace and good will among all human beings. It rejects heaven and hell as places of physical reward and punishment, but proclaims the immortality of the soul, that the spirit of man can never die. Particularly it insists on the importance of the spirit of the Bible with regard to rich and poor, capital and labor, those problems which are so pressing in our own time.

Naturally, the orthodox opposed such a platform very strongly, for they believed in the binding value of tradition and the experience of the past, as well as in the divine inspiration of the Torah, word by word. Naturally also, the reformers applied this general principle of progress in many ways; they took off their hats in synagogue, read part of the prayers in English, installed organs, had a choir of men and women, had men and women sit together in the pews instead of sending the women up to a gallery. Many of them added a service on Sunday morning, others late Friday evening, beside the regular services at the regular times; their sermons were preached in English; they confirmed girls as well as boys on Shabuoth instead of having the old Bar Mitzvah, when the boys alone received special teaching at the age of thirteen, and each boy was called up to read the Torah alone on the Sabbath of his birthday. They dropped the second day of the holydays, adopted originally because of the uncertainty, outside of Palestine, of the exact date of the holiday, and retained as a distinction between the Jews of Palestine and those of other lands.

This new interpretation of Judaism, then, had many details different from the old, but there were also more fundamental differences. Many reform Jews observe the greater part of the traditional law. The real difference is in the theory of religious progress of the reformers, as opposed to the theory of divine revelation of the orthodox; the liberty of opinion and choice of the one, the religious authority of the other. The conservative, of course, comes in between, holding to as many traditions as he can but dropping those few which seem to him untenable.

Only within the last few years has there been any coming together, so that now orthodox, conservative, and reform Jews are working together on practical matters, and are recognizing each other as Jews, parts of the same great historic people, who differ a little in their manner of living and worshipping in this modern day.

REVIEW QUESTIONS

1. Describe the early life of Isaac M. Wise; give reasons for his change in attitude.
2. What did Wise accomplish in Albany? In Cincinnati?
3. In what way is Wise typical of the German Jewish movement? How do his accomplishments parallel the progress of the Jewish community in America?
4. Give the principles of reform, conservative, orthodox Judaism. Give the points they have in common.
5. Describe the founding and growth of the Hebrew Union College.

TOPICS FOR REPORTS

1. The beliefs of Judaism in general; the reform, conservative and orthodox interpretations.
2. The biography of a rabbi mentioned in this chapter, beside Wise.
3. The growth of the reform movement in some one city.

See the references to the preceding chapter, most of which apply to this period also.

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CHAPTER 16.

How Jewish Lodges and Charities Were Formed

IF you consider the Jewish people of your own city, you notice that they have many organizations beside the synagogue, with its school and its cemetery. They have a lodge or several lodges, a club or several clubs, perhaps a Jewish newspaper, certainly many societies for charitable purposes, and probably a Federation of these into one larger organization. So the last question we want to discuss about this great German period is how almost all of these organizations beside the synagogue came into being and grew into their present form and size.

I. THE GERMAN CHARACTER

THE German Jews were great organizers and they had a need for organization. They loved the synagogue, as appeared in the last two chapters, and put in a tremendous amount of work in developing their reform ideas and institutions. But they had also a secular tendency, a desire to take things out of the synagogue, and develop separate societies for charity and for social purposes. They were used to organization in their former homes.

They wrote long constitutions with all possible eventualities in them; I have found one of 15 printed pages for a Frauenunterstützungs Gesellschaft in Paducah, Ky., printed by Bloch in Cincinnati in 1870. And as the number of Jews, particularly of poor Jews, increased, more services had to be performed for them. The poor Jews had to be helped at least until they learned the language; their children or old people needed care; the self-supporting members of the community wanted a mutual benefit association, or a place for meetings for debate and self-improvement, or a way to celebrate their occasions of joy. The German Jews had their societies for these various purposes, outside the synagogue.

II. THE JEWISH CHARITIES

JEWISH charity is very ancient, and is based on the idea of the brotherhood of Israel, which demands that each person help the other as a matter of justice, for all alike are children of God. Whenever help was needed by poor Jews, orphans, the sick or immigrants, there would always be somebody with a little money to bring assistance. The first Jewish philanthropy in this country, apart from help given by one person to another, or from the synagogue funds—that is, the first organized philanthropy—was a Jewish Orphans' Home in Charleston as early as 1801; it is hard to imagine that there were poor orphans among the Jews of Charleston as early as that.

The New York charities began in 1820, when a very old Jewish veteran of the Revolutionary War fell sick and the Jews of the city decided to look after him; they used to visit him, collected a sum of money to care for his needs, and tended him carefully. When he died two years later, $300 of this money was left; with this money the Jews of New York started a Hebrew Benevolent Society to care for other unfortunates in the futue. Just a few years later, in 1832, an orphan asylum was opened: but it was naturally a very small undertaking, and in 1860, when it became associated with the Benevolent Society, it had just thirty children in a rented house. Meanwhile, there were other kindly people who started other small societies—for free burial, for furnishing fuel, for Purim dainties, and so on. Many people felt that this method was haphazard and careless, that it did not give the really necessary help to poor people, and at the same time cost the Jews of the city a great deal of extra money. The *Jewish Messenger,* the only Jewish newspaper of New York in those days, published many articles and editorials on the subject, in favor of a better method of handling philanthropic affairs. So in 1874 the United Hebrew Charities was formed, with most of the Jewish charities of the city joining. It had charge of relief for poor families, for the sick, for orphans, for the new and ignorant immigrant; for each of these needed a different kind of help. For the orphans a great institution was built on Amsterdam Avenue in 1884; hundreds of children are still living there, with other hundreds now being boarded out in families under the care and supervision of the Hebrew Orphan Asylum. For the sick a Jews' Hospital was begun as early as 1857; in 1870 a great building was erected and the name changed to Mt. Sinai Hospital. So in New York City where little organizations had been founded by poor immigrants in the forties and fifties to help themselves, there existed great charitable organizations in the seventies, with fine large buildings, and with a program to take care of the growing needs of the Jews of New York.

This was fortunate because the period of no immigration soon passed, and the problems and needs of the Jews increased many times beginning with 1880. But during the fifteen years from 1865 to 1880 the great philanthropies were founded, and the little ones grew up, so that the American Jews were as ready as they could be for the terrific needs of the time ahead.

This same process went on in every great city. In Philadelphia, for instance, there was a Jewish Foster Home in 1855, a Jewish Hospital Association in 1865, and a Jewish Maternity Association in 1873. The United Hebrew Charities of Philadelphia was formed in 1869 out of six existing organizations, of which some went back in their history to the early days of Rebecca Gratz and the others dated from the middle period and the influence of Isaac Leeser. In Chicago the United Hebrew Relief Association began in 1859, the Jewish Hospital in 1868 (it was destroyed by the Chicago fire in 1871 and later rebuilt), and then, in the last part of the century,

Dining Room, Hebrew Orphans' Home, New York, N. Y.

various orphan homes, old people's homes, and so on. In Cincinnati the charities began in 1838 and the hospital in 1845, at the beginning of the German period, but their great growth came later on. All over the country the small beginnings were turning into great, wealthy institutions, with many supporters; they faced great public problems, and usually met those problems very well. At the same time national Jewish organizations were forming to carry on various kinds of Jewish work, including charity, on a nation-wide scale.

III. THE LODGES

The first Jewish lodge to be formed in America, and still the most important in its influence and work, was the Independent Order B'nai B'rith (Sons of the Covenant). It was started in 1843 by twelve poor Jews of New York, headed by Henry Jones, and their first name and ritual were in German, for they called themselves Bundes Brüder. At first they sought their social life in the lodge room and their mutual benefit outside. The order grew slowly in different parts of the country; the ritual was translated into English; by 1858 they had 3,000 members. Then came the great period of growth of all Jewish institutions; the B'nai B'rith was at the top of the wave and during the post-Civil War days it had 20,000 members and divided up into several Grand Lodges in different parts of the country. Evidently the German Jews wanted to band together in such an organization, where they could take out insurance, conduct literary meetings, work for Jewish ideals without any distinction between orthodox and reform Jew. As immigrants and Jews, they were not ready for American non-Jewish orders, even if these organizations had been ready to accept them, which was not always the case. But they were glad to have a Jewish order to represent them and to include them all.

The second stage came in the great period of construction. The members of the B'nai B'rith no longer needed the order for insurance,—they belonged to regular insurance companies; nor for aid when they were sick—they had money in the bank. But they knew that there were many Jews in actual and daily need, so they turned their attention toward charity. They founded an orphan asylum in Cleveland as early as 1868; an old people's home in Yonkers; other orphan homes in Atlanta and Erie; a home for old and young in New Orleans. Then the B'nai B'rith took over national charitable agencies, the National Jewish Hospital for Consumptives in Denver in 1900, and later the Leo N. Levi Memorial Hospital in Hot Springs, Ark.

After this philanthropic work and right along with it, the B'nai B'rith began to make special efforts to protect and aid Jews everywhere: in Roumania, in Russia, and wherever they needed help. The final step in this was the creation of the Anti-Defamation League to protect the good name of the Jew throughout the United States.

The B'nai B'rith spread to foreign lands in 1882 when a lodge was chartered in Berlin, Germany. Since that time lodges have been organized in England, Palestine, Turkey, Austria, and other lands. There are now (1930) seven Grand Lodges in the United States and eight abroad, with the Constitution Grand Lodge in which they are all represented.

The present, or third stage in the development of the B'nai B'rith is its interest in education. Secrecy, which for so long was a precious possession of every member and the bulwark of the organization, has been abolished. Social service is now being conducted in penitentiaries; B'nai B'rith Hillel Foundations are being established in universities for religious, educational and social activities among the students; many schools of different types are aided and some have been founded.

One of the interesting contributions of the B'nai B'rith was the erection in 1876, the centennial year, of a statue of Religious Liberty by the Jewish sculptor, Moses Ezekiel, in Fairmount Park, Philadelphia.

The B'nai B'rith has been taken up in great detail because it was the first of the fraternal orders, because it is still the most important, and because its development is being followed by others in their turn. The Free Sons of Israel followed in 1849; the Order Brith Abraham was organized in 1859, when the B'nai B'rith was already well grown up; then came the Kesher shel Barzel, the Independent Order Brith Abraham, which now is the largest of them all, and a number of others. Many of these orders were composed largely of the Russian immigrants, as opposed to the B'nai B'rith, which was long the stronghold of German Jewry. Of course, at the present day these distinctions are being steadily lost in an American Judaism, so that all organizations are becoming constantly more mixed and all Jews in America are becoming constantly more like each other. Each of these organizations began with sick benefits, insurance, and the educational work of the lodge meeting. Now they are turning away from self-help to charity for others. It seems probable that they also will follow the course of the B'nai B'rith, turn to Jewish education as a chief object, and abolish secrecy, thus changing from mere fraternal lodges into great educational societies.

IV. THE JEWISH PRESS

In the early days it was a very brave and a very useful thing to establish a Jewish newspaper; brave, because there were very few possible subscribers, Jews who could read English and still cared to read a Jewish paper; useful, because only through the written word could ideas be spread throughout the country. The first Jewish paper of importance (there was an earlier one in 1823, which was short-lived) was the Occident, which Isaac Leeser founded in 1843 in Philadelphia and conducted for the rest of his life; for many years it represented Judaism in America. Isaac M. Wise had his first hearing in its columns; and when he founded the American Israelite in 1855 in Cincinnati and Chicago as a reform organ, the Occident continued as a conservative or orthodox paper, opposing Dr. Wise's reform ideas but working with him in defense of the Jew. Wise founded also a German paper, the Deborah—as a matter of fact, much of the reading of the German immigrants was in the German language, and newspapers in German flourished for many years.

In New York there was Einhorn's *Sinai,* a reform paper founded in 1856, which ran for six years; the *Jewish Messenger* was founded in 1857, and united in 1902 with the *American Hebrew,* another conservative organ that had been begun in 1879.

At the same time, there were efforts to publish Jewish books in America. The present Jewish Publication Society of America, which was established in Philadelphia in 1888, was the third attempt. The first, begun by Isaac Leeser in 1845, published 14 books, but its plant was destroyed by fire and it never recovered from the blow, as there was not at that time the strength in American Jewry to surmount difficulties of the kind. A second attempt was made in 1873 in New York, but lasted only two years. American Jewry was beginning to feel the need for Jewish books, but was not yet grown up to the point where it could publish and buy them. In fact, the present Jewish Publication Society is not flourishing in a financial way, although it is doing a splendid service to the Jews of America. Perhaps this is because books are not as interesting to look at as big buildings for temples and for charities, and are not as touching in appeals for help as orphans or the aged.

V. BOARD OF DELEGATES OF AMERICAN ISRAELITES

THESE German Jews saw also the need for unity in Israel, and for defense of Jewish rights in this country and abroad. So in 1859, when the terrible Mortara case in Italy was affecting Jews the world over, the Jews of America organized the Board of Delegates of American Israelites, on the model of the Board of Deputies of British Jews. At this same time the French Jews were organizing their Alliance Israelite Universelle. The call came from New York, and Jews of twelve other cities joined in the new organization; both Isaac Leeser and Isaac M. Wise were active in it from the beginning.

This Board of Delegates had any number of interests, in Jewish education, charity, and the gathering of statistics; but its chief work lay in defense of the Jew. As we have seen, there was such work to do in America in advocating the appointment of army chaplains and in opposing such orders as Grant's Number 11. As we shall see in chapter twenty, there was much more work of the kind in connection with Jewish rights in Switzerland, Roumania, Russia and other lands, sometimes the rights of American citizens who had gone there, sometimes of the native Jews. In each case it was the business of the Board of Delegates to represent the American Jews to the government at Washington.

We can see how the German Jews dominated Jewish life in America at that time, and how generally they tended toward reform by this fact: in 1878, when the

Union of American Hebrew Congregations was beginning to flourish, the Board of Delegates gave up its separate existence and amalgamated with the Union. There was no need for two such organizations at the time; one could practically represent all the Jews of the United States. For forty-five years after that, Simon Wolf was the representative of the joint body in Washington, and in important crises other prominent men went to the capital to assist him.

Meanwhile, other Jews came to America and became prominent. The work of the Union grew to huge proportions on its strictly religious side, while other bodies were growing up in the twentieth century to take up the political and public work. In 1925, the Board of Delegates as a part of the Union was finally dissolved, and its work left to the bodies that had developed for that special purpose, especially the American Jewish Committee and the American Jewish Congress. But it must be remembered that during its existence both separately and for many years affiliated with the Union, this Board of Delegates was a great force to express the mind of the American Jews and help them achieve some kind of a unity from within.

VI. JEWISH EDUCATION

ONE of the constant interests of the same men who organized these other types of Jewish work was in Jewish education. They knew that if their children grew up in America without knowing what it meant to be a Jew, all their synagogues, charities, and lodges would be ineffective; the Jews of America would disappear without Jewish knowledge. So these pioneers tried to do everything at once, and succeeded only in part. It must also be remembered that these different movements overlapped and were started often by the same men and during the same period. Isaac M. Wise was chiefly interested in reform Judaism, but he was also president of District No. 2 of the B'nai B'rith, he founded a newspaper, built up a school for children and a college for rabbis. Isaac Leeser was a rabbi and writer along religious lines; he was also an editor, vice-president of the Board of Delegates, founder of many charitable movements in Philadelphia, and founder of the Hebrew Education Association of that city in 1848. Even a lay worker like Rebecca Gratz was equally busy in her day with her relief for poor women and children and her Jewish Sunday School. So the separation of activities in this chapter is only for convenience in study; actually the various movements all went on together with the growing numbers, wealth, and self-consciousness of the Jewish community of America.

We have already seen the attempts to start a Hebrew College in Philadelphia, Cincinnati and New York. But, of course, that was a late stage of Jewish study. Before they could enter a college, boys had to know something about the Hebrew language, the Bible and Jewish history. The facilities for such study were very poor; there were only a few school rooms in synagogues and those were in dark basements; there were few rabbis and teachers, few text-books, and very few schools of any kind. Then with the growth of the public schools, the Jewish children attended them instead of the parochial schools and as a result, had no Jewish education at all. What could the Jews do to teach their children about their people and their faith?

There were two solutions, beside the training schools for rabbis: religious schools were established for children, either on Sundays or weekdays, and Young Men's Hebrew Associations for the young people. We have followed this educational development from the early Jewish parochial schools, through the beginnings of the Jewish Sunday School in Philadelphia, under Rebecca Gratz, and the Hebrew Education Society of that city under Isaac Leeser. These were the first religious schools in the field. The Society opened a little school with twenty-two pupils in 1851, and expanded bit by bit. In New York the Hebrew Free School Association was organized in 1868 and gave rise gradually to a number of important schools of different kinds: the Hebrew Technical Institute, the Technical School for Girls, and even the Educational Alliance. But the Association's first and most significant work at the time was the establishment of schools for Jewish children. Classes were held in the afternoons after public school work, and on Sunday mornings. While most of the German congregations built up Sunday Schools only, and taught Bible and religion without Hebrew, the afternoon schools had time to teach Hebrew as well and were preferred by the strictly orthodox.

The great development of the mid-century, then, was the cessation of Jewish parochial schools, and the building up of Sunday Schools among reform, and daily afternoon classes among orthodox Jews. Both of these were quite new to Jewish life. They sprang up in America as an answer to the peculiar situation of many Jewish children who attended public schools for their general instruction, as had never been permitted in Europe in those days. They are still the chief kinds of Jewish schools in this country, by which Jewish children can learn about the great deeds of their people and the great faith which inspired their forefathers.

In 1874 the first Young Men's Hebrew Association was organized in New York by a group of young German Jews who longed for some kind of self-culture, especially along Jewish lines. One of those young men was Oscar S. Straus; there were others who made their mark, along with him, in later days. A year later a similar organization was begun in Philadelphia. They were modelled more or less after the Young Men's Christian Associations, as we might guess from their names. They were not religious, but cultural, so that the members might meet, enjoy each other's society, and exchange ideas about all sorts of subjects: just the sort of club that young people always form, and are still forming. But these new clubs struck an important note for that day; they were intended to unite Americanism and Judaism, a comparatively new experiment, and one that was still more or less doubtful. This was what the reform Jews were trying to do along religious lines; it was also what the Young Men's Hebrew Associations tried along cultural lines.

It was no accident that, coming from the same group of German Jews during the same two or three decades, the two reached practically the same philosophy, and the Y. M. H. A.'s up to very recently expressed to the Jews as a whole the attitude of the American-born Jew of German parentage. They represented the view of successful middle class people, getting to be thoroughly at home in America, feeling a little superior to the new immigrants who were beginning to come again in greater and greater numbers. For the seventies with their stability and their consolidation marked the end of the German period; in the eighties, with the influx of large numbers, the Eastern European period of Jewish History began.

Review Questions

1. Enumerate different kinds of Jewish institutions that grew up during the middle of the nineteenth century.
2. Give the picture of the growth of the German Jews as a community.
3. Describe the growth of Jewish charity.
4. What was the origin of the fraternal orders? Describe their development.
5. Give reasons for Jewish periodicals; their history.
6. What type of Jewish education was developed by the German Jews for children, for young people?

TOPICS FOR REPORTS

1. The theory of Jewish charity—as justice. Illustrate from modern charities in America.
2. Read and report on some Jewish newspaper of the present day, preferably one of those founded in the early days. Tell its usefulness to the Jewish community.
3. Report on the life of one of the early fraternal leaders: Julius Bien, Leo N. Levi, or Adolf Kraus.
4. What was the value of a Board of Delegates? Study the various methods by which Jews can defend their rights in a democracy; compare with the method of the Middle Ages (the shtadlan).
5. The Mortara case.

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CHAPTER 17.

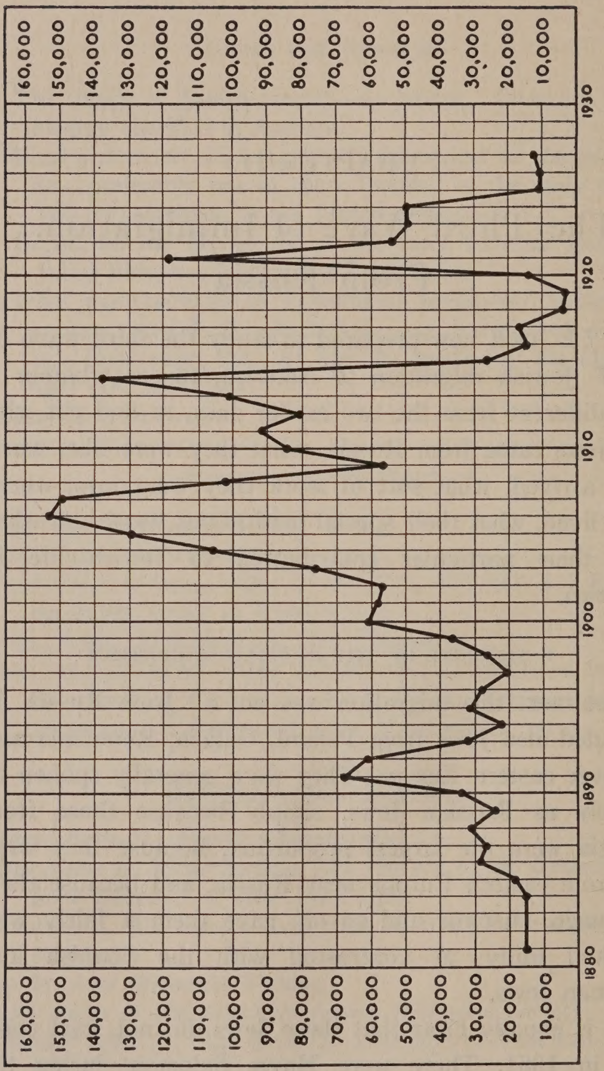
The Third Wave of Immigration: From Russia

WE ARE now prepared to study the third wave of Jewish migration to America, to see wherein it was different from the two earlier ones, to find out why the Jews came from Russia, what they were like, when they arrived, what sort of work they went into, where they lived, what their special institutions were, and what was their particular contribution to Jewish life in America.

I. THE SIZE OF THE RUSSIAN MIGRATION

Of course, this migration was not all from Russia. It included also Jews from Poland, Galicia, Roumania and all over eastern Europe. They were generally spoken of loosely as Russian Jews, simply because those from Russia were the largest proportion, because they were all from eastern Europe near Russia, and because their language, customs and so on, gave them a fairly well marked unity, as contrasted with the Spanish and German Jews.

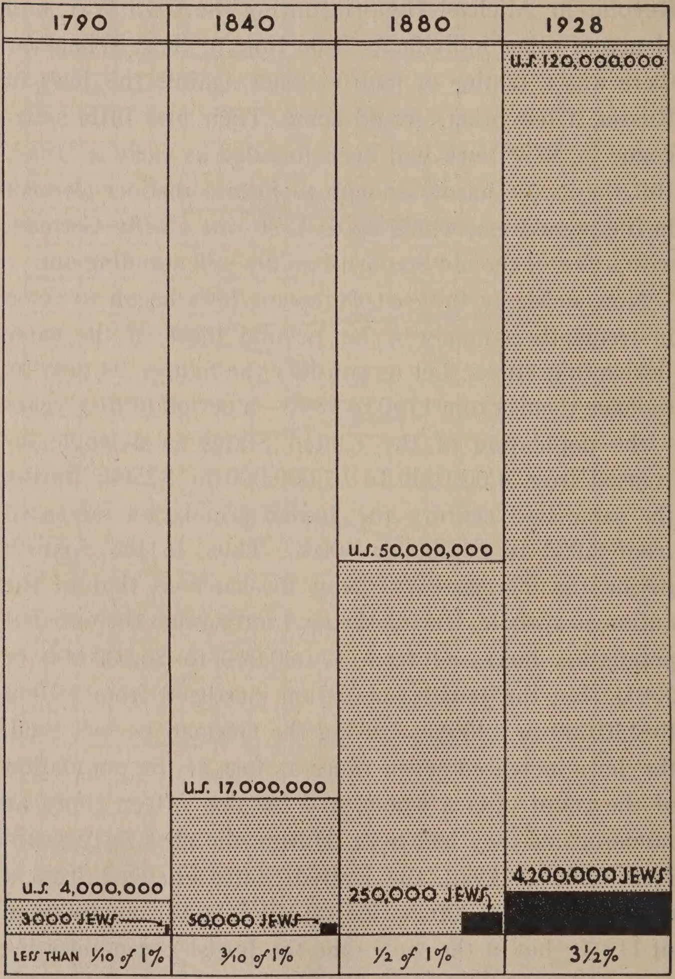
It is equally clear that these Jews did not start coming in 1881. There were Haym Salomon during the



CURVE OF JEWISH IMMIGRATION 1881—1927

Revolution, Michael Heilprin during the Civil War, and plenty of other individuals from time to time. Whenever there was a famine or mob violence against the Jews in Russia, a few others would come. Their first little synagogue in New York had been founded as early as 1852. But they were hardly enough to form a distinct element in the population, which up to 1880 was chiefly German, with a few of the old Spanish families still standing out.

Now suddenly the east-European Jews began to come in tremendous numbers, far beyond those of the early Jewish migrations. Let us consider the figures, as near as we have them. From 1790 to 1840—a period of fifty years—the population of the United States as a whole increased from 4,000,000 to 17,000,000 or 325%; during the same half century the Jewish population increased from 3,000 to 15,000 or 400%. Thus, in the Spanish period the increase was about the same as that of the nation as a whole. During the next forty years the national population increased from 17,000,000 to 50,000,000 or 200%, but the Jewish population increased from 15,000 to 250,000 or 1400%. During the German period, then, the Jews increased seven times as fast as the population of the country as a whole, and became fifteen times as numerous as they had been. During the next forty years from 1880 to 1920, the United States changed from a nation of 50,000,000 to one of 106,000,000, an increase of 112%; but at the same time the Jewish community increased from 250,000 to 3,500,000, an increase of 1300%. That is, during the Russian period of immigration Ameri-



COMPARISON OF U.S. AND JEWISH POPULATION AT VARIOUS PERIODS can Jewry increased eleven times as fast as the population of the nation as a whole, and became fourteen times as large as it had been before the period began.

These figures give some idea of the huge bulk of the immigration of Russian Jews. During 40 years from 1881 to 1920, two million Jews entered the United States, while practically none left to return to their former homes. Seventy per cent of all these immigrants came from Russia, 25 per cent from Austria-Hungary and Roumania. During eight of these years, there were over 100,000 immigrants a year. The numbers are staggering when we remember that the whole United States at the time of the Civil War had only 200,000 Jews. By the time of the World War, there were that many Jewish young men in the American armies alone.

Of the 4,200,000 Jews in the United States in 1928, fully 3,500,000 were of east European birth or descent; the vast majority of these have been in America less than fifty years. A half million are of German descent (very few of German birth), and most of their families have been in America more than seventy years. The differences which existed at their immigration and which exist in part still, are due to these numbers, to the different length of residence in America, and to the different background in the countries whence they came.

II. THE EUROPEAN BACKGROUND

These Russian and Polish Jews, and those from the nearby countries, were parts of the greatest and most thickly settled body of Jews in the world, constituting the great Jewish belt, from the Baltic Sea to the Black Sea, right across eastern and central Europe. Even now half the Jews in the world live in that Jewish belt; in 1880 there must have been a far higher proportion. The Jews had lived in many of these lands from time immemorial, before there had ever been a Russia or even a Poland. They had entered some of them from the east, from Babylonia and Persia, when the people were still barbarous. Other sections, such as Poland and Lithuania, had been largely settled from the west by German Jews, driven out by persecution after the Crusades from the many little German states of the Middle Ages. So some of them were of the same stock as the Spanish Jews; others were merely transplanted German Jews. A much smaller element consisted of descendants of the Chazars, a Tartar tribe of the Crimea which was converted to Judaism back in the ninth century.

Practically all these Jews spoke Yiddish, a German dialect which they had carried with them from Germany into Eastern Europe; for in Germany they had learned the language of the country and received much of its culture, while in Poland there was little native culture for them to absorb, and they never adopted the Polish language or customs. Many of them knew Hebrew also as a holy tongue, could read the prayerbook, and Bible; the most advanced students could read the Talmud in the original language. As there were no public schools in in any of these lands, the Jews established their own schools; practically every Jewish boy learned to read Hebrew, while all, boys and girls alike, spoke ordinarily in Yiddish. The two languages are printed alike in Hebrew letters; but most of the words and all the grammar are entirely different.

These Jews of eastern Europe were bitterly poor. They were the poorest and most oppressed element in a poor and downtrodden nation. They were as poverty-stricken as the Russian peasant, and had to endure special laws besides, which discriminated against their religion, their business ventures, their comforts and their safety. They had to pay special taxes as Jews; were obliged to live in certain parts of the country, known as the Pale of Settlement and were forbidden to live in other parts; could not own or rent farms, had to engage in certain lines of business and were forbidden to enter others. As these countries were more backward in industry than America or western Europe, all the people, except the nobility, were more or less poor; but the Jews were the poorest of all.

In their poverty and trouble these Jews were deeply loyal to Judaism. They were orthodox with a piety and an intensity which the Jews living in comfort in America could never rival. By the mere act of joining the Russian Church they could escape from all their privations, could live in the capital or travel freely through the country without having to show passports and offer tribute at every turn, could enter any business they wanted, and have their sons attend any school or university. But hardly any of them ever went the way of the apostate, as so many had done in the easier but more tempting conditions of Germany and Austria. They were intensely loyal, sometimes even fanatical in their Judaism. Of course, they were not all agreed in its interpretation any more than they were to agree later with the reform Jews of America. Some were Chassidim, emphasizing prayer and joyful communion with God; others Misnagdim, emphasizing study and obedience to the Law. Some of the young people had even turned to the Haskalah, and tried to adapt the new learning of the outside world into the Hebrew language and into their own Jewish life. The highest standing in the Jewish community belonged always to the scholar in Jewish lore, not to the man of wealth or of modern education.

At the end of the nineteenth century, Russia and Poland were still largely medieval countries, in industry, government and religion. For one thing, they did not have an equality of citizenship, but ground down the serfs and the Jews; for another, they included various nationalities, each with its own laws, but paying taxes to the central government. Among these were the Jews. The Jew in Germany felt that he was a German, in America that he was an American; but the Jew in Russia was a Jew and not a Russian at all. He had his own courts, his own local community organization, with its own Jewish heads. He lived in a Jewish neighborhood of a city, or in a Jewish village, and hardly ever met a gentile except in business, or if the gentiles came to collect taxes or to attack the Jewish quarter. The Russian Jew on the whole, was never at home in Russia; he had his great numbers, his Jewish schools and academies, his history of hundreds of years in the land,—but he never became a Russian, and seldom was treated as a friendly alien.

The German Jews had come over to America with the German Christians, but the migration from Russia was strictly a Jewish migration; they came alone. The Russian Christians came later and in much smaller numbers. This was because of the special persecutions which made the Jews long to leave Russia. Poverty alone was not enough; such a mass migration,—the movement of a people across seas to a strange world,—could only be the result of oppression by the government, the danger of violence, and a vast disturbance of Jewish life in Russia itself.

There were two of these factors at the beginning of the period,—pogroms in 1881 and the May Laws in 1882. As both these were repeated many times in the following forty years, it is necessary to explain them at the outset. A pogrom is a massacre, or some outbreak of mob violence, incited by the government. It is hard for us to imagine this; in America, any outbreak of a lynching mob is against the sheriff or the police, and in many cases the officials are able to stop it. But in Russia in the days of the autocracy there was constant fear of a revolt, and the government often tried to prevent it—and successfully—by making the Jews the scapegoats, blaming every evil of society on them, and turning the ignorant and the violent against them. This occurred in 1881, in 1892, and in 1903 to 1905, and again during and after the World War. At every one of these outbreaks, some of which were unbelievably terrible, thousands of Jews who lived near the cities were affected; and other thousands in distant parts of the huge Russian empire took their small belongings and fled to America.

In addition, there were the infamous May laws of 1882, by which many thousands of Jews who had been living in villages for generations were uprooted and forced to crowd into the already crowded towns and cities. It was an economic attack on the Jews, undermining the prosperity and the varied occupations of some of them, and forcing them all into the same narrow circle of homes, of business, and of opportunity. In this intense privation of many of the Jews, and this threat of dispossession against the rest, many turned for a new opportunity in a new world. Every time another restrictive law was passed, and there were many such times, the results could be seen in the increased emigration the following year.

III. CHARACTER OF THE RUSSIAN IMMIGRATION

The character of the Russian immigration, just like its time and its numbers, can be traced to the situation of the Jews in Russia under the combined rule of the autocracy, the nobility and the Orthodox Russian

Church. These rulers openly announced their program, which was to kill one-third of the Jews, drive one-third out of the country, and convert one-third to the Orthodox Church, thus solving the Jewish problem in Russia by abolishing the Jews. This solution recalls the one of Isabella of Spain, of whom we read at the very beginning of American Jewish history.

This immigration of Russian Jews was by families, not by separate individuals. Often the man came over first, worked for a little while, and then sent passage money to his wife and children; in many cases the whole family came at once. There are more women and children among the Russian Jewish immigrants than among any other group, for whole families came to America, since nobody cared to leave his dear ones in such danger. They came to stay; a smaller percentage of these immigrants return to their native lands than of any other group, according to the statistics of the Bureau of Immigration. The Jews hated and feared the old Russia; they longed for the freedom and opportunity of America; they brought their families, settled down to stay forever, and became citizens as soon as possible.

But, unlike the migration of German Jews, these families did not represent a special class of the poor, or a special class of the intellectual rebels. This was a national migration on a grand scale. Whole towns moved to America, rich and poor, old and young, the Talmud scholar and the village loafer. In a novel by Sholom Asch, called *Uncle Moses,* we see how this worked out, for the entire village moved to New York and took jobs in the factory started by Uncle Moses, the first of their villagers to come to America. In the *Lithuanian Village* by Kobrin, we see the other side, the whole village departing, bit by bit, for the strange world of America, and leaving their native village deserted.

The German Jews had been largely liberals, anti-slavery Republicans. The Russian Jews, coming from a land of medievalism, had very few liberals; they were chiefly divided into extreme orthodox and flaming radicals, revolutionists. The orthodox were conservative in politics and economics, extremely strict in their religion; they had made terrible sacrifices for their faith, and they aimed to preserve it in every detail. They loved the religion of their fathers, and they imported ultra-orthodoxy of the Russian type into America, establishing it beside the reform and conservative synagogues already flourishing. Zionism found its great appeal in America among these Russian Jews, who were imbued with the Jewish tradition, and who knew the bitterness of persecution. In addition to the orthodox, there were the rebels, usually Socialists in politics, trades union men in economics, doubters or deniers of all religion. This was the natural answer of the educated young men of Russia to the extreme medievalism of Russian life in all three fields, politics, economics and religion. Many of these people became wealthy and conservative in America; some became liberals in the American sense; but many of them remained radicals through all their later history. They sent Meyer London to Congress, subscribed for the Yiddish daily, the Vorwärts (Forward), and became one of the most advanced groups in American life and thought.

The Russian Jews thus brought to America two sets of characteristics: first, the homely democratic virtues of loyalty, piety, devoted family and group life, and the touch of fervor which the Americanized German Jews so badly needed; second, the note of rebellion which was forced on them in Russia and which many preserved in America. The German was contented; the Russian orthodox likewise; the Russian radical (in temperament or theory) could not be contented, but looked always for something else to challenge and to change.

These Russian Jews made in their own lives a leap of five centuries. Mary Antin's beautiful book, *The Promised Land,* shows the experiences that a little Russian girl went through when she came to America. Of course, the transition for the older immigrants was much harder. The Russian Jew came from autocracy to democracy; he knew nothing of political parties, of voting, of self-government; he had known the police only to bribe or flee them; he had known the Czar only as the object of forced homage and private curses. He had to change at once into a citizen of a republic, had to join a party, to vote for president. In Russia he could not even form a private association, like a lodge or club, could gain no experience at self rule, except in the synagogue. Here at once he formed a multitude of associations, lodges, and societies; most of which promptly failed owing to lack of experience, although the second crop succeeded. In Russia there had been a medieval business and economic life; most of the people were peasants, the Jews mostly traders and skilled workmen. But in America the Russian immigrant entered the most advanced economic system in the world, with huge factories, specialization in every line; he had to learn a new trade, find a new job, get used to a new kind of work.

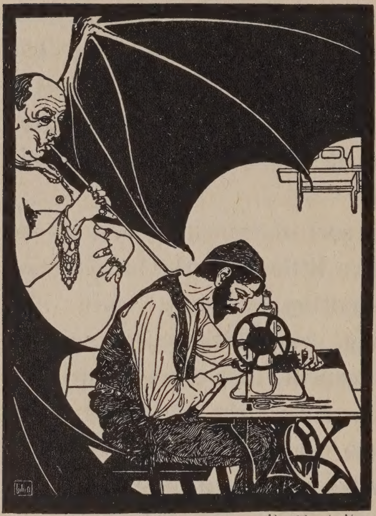
Finally, in Russia there had been a medieval atmosphere of thought, no freedom of expression, even very few modern ideas in science or politics. In America there was every variety and every current of modernism, the theory of evolution, the hope for universalism. It was a tremendous leap for people to come into a modern from a medieval world, to traverse in their own lifetime the space it had taken Europe and America four hundred years to travel. The marvel is that they were able to readjust themselves, to become at home in America, and to integrate themselves as part of American Jewry.

Those young Russian Jews who had dipped into modern thought at all did not read the sort of books that were most important in America, books dealing with the world as it is, with modern science and history and politics. They read Russian literature, which dwells so largely on one's own mind and soul, on introspection. These books are interesting and important; Americans read them very frequently in translation; but they are almost as far removed from American life and needs as are the study of the ancient Hebrew books, the Talmudic laws, and the mysteries of the Kaballah. The modern type of Russian youth was thus as far removed from American conditions, in one way, as the old-fashioned type was in another.

We can understand this sort of transition best by example; so I want to quote a little from the introduction of *The Promised Land,* written by Mary Antin: "All the processes of uprooting, transportation, replanting, acclimatization, and development, took place in my own soul. I can never forget, for I bear the scars. It is painful to be consciously of two worlds. . . . I am only one of those whose fate it has been to live a page of modern history. We are the strands of the cable that binds the Old World to the New. As the ships that brought us link the shores of Europe and America, so our lives span the bitter sea of racial differences and misunderstandings. . . . I began life in the Middle Ages, and here am I still, your contemporary in the twentieth century, thrilling with your latest thought."

IV. WHAT THE RUSSIAN JEWS DID IN AMERICA

Most of the Russian Jews settled in New York City, and became workmen—the tailors and shoemakers and those who had been merchants or traders in towns and villages of Europe. They were not all traders like the Germans, who scattered themselves in order to succeed in business. So at the outset they drifted into the needle

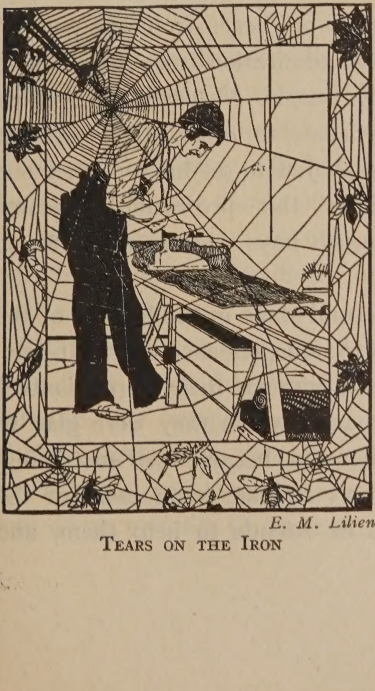


At the Sewing-Machine

trades in great numbers, and filled all the factories with Russian Jewish workers. Later they branched out, entered other lines of business; many were able to open factories of their own. But at first they were terribly crowded, overworked, and underpaid. The sweatshop was a characteristic evil; the small manufacturers gave out the garments to be sewed, and the workmen took them home, where the whole family might help, in the narrow, unsanitary East Side tenements.

The great majority of the Russian Jews, as many as 72 per cent of them, settled in New York City, where they were at first crowded together owing to their poverty and their desire to be with their countrymen. Later they expanded throughout New York City and the various surrounding cities; some of them scattered through the great industrial cities of the nation, where they might find work. But fewer of them found the small towns than had been the case among the Germans; more of them clung to the great cities, the factory work, if possible the ownership of factories themselves. Most conspicuous of all was the enormous Jewish community of New York, which now numbers over 1,750,000, and which in its present form is largely the creation of Russian Jews.

Of course, there were attempts to scatter these Jews through the country, and especially to settle them on farms. In the eighties several farm colonies were founded in Louisiana, in South Dakota, in Connecticut and New Jersey. Most of them soon broke up, for the newcomers were ignorant of farming, especially in a new land and under strange conditions. Only a few remain today, notably the one at Woodbine, New Jersey, which owed much to the help of Baron Maurice de Hirsch. This great German philanthropist desired to help the Russian Jews; he founded great funds to help them leave Russia, to settle them on the land in the United States and in the Argentine, to teach them trades and agriculture. The institutions thus founded helped many individuals to get a foothold in the new land, and also helped

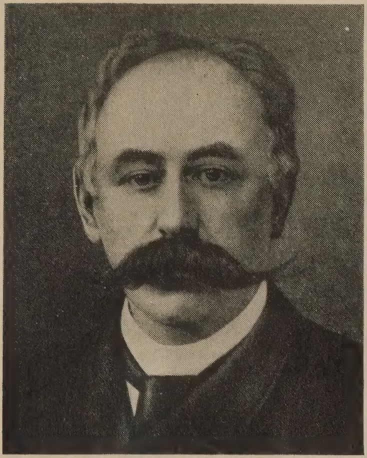

E. M. Lilien

Tears on the Iron

by serving as an example to the German Jews of America as givers, and to the other immigrants as an incentive. Later on there were founded from this same fund a Jewish Agricultural and Industrial Aid Society to assist would-be farmers, and an Industrial Removal Office to help Jews leave New York and settle through the land. But all these efforts could help only a few; the great mass of Russian Jews began as workmen in New York.

The children of these immigrants and often the immigrants themselves, very soon began to study in American colleges. As Russian universities had been closed to them, they laid a tremendous emphasis on education when they had a chance to get it. Among the Jews of Russia, doctors and lawyers had constituted a sort of a nobility, an upper crust, with special privileges from the government, and had earned great admiration from their fellow-Jews as a credit to their people. Naturally, they kept these feelings when they came to America; it was the greatest wish of any Russian Jew to see his son enter one of the professions. Soon the professions became crowded with Russian Jewish boys, clever, ambitious to succeed.

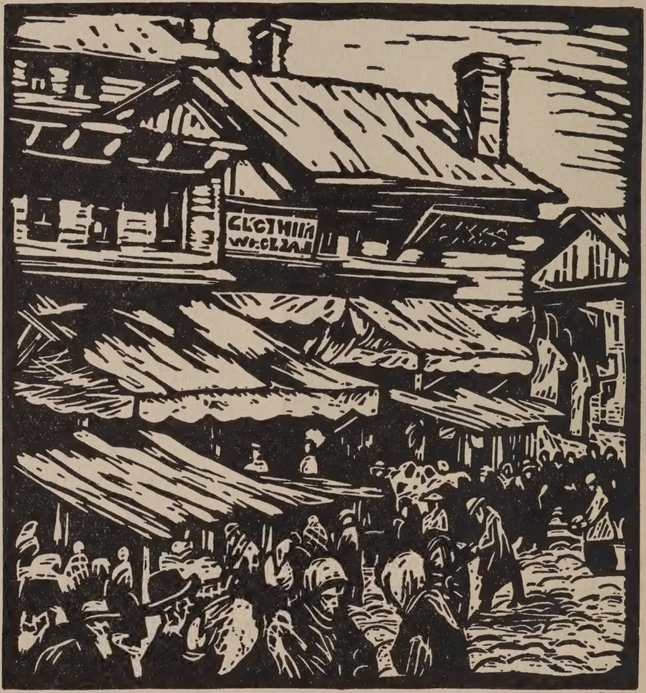
But this marked the second stage in the history of the Russian Jews, the stage of independence and self-help. At first the German Jews in pity for their co-religionists, had given them lavish charity which they were glad to receive. Then the immigrants became self-sustaining, sent for their relatives and friends; soon most of the newcomers had relatives or friends to help them, and



Baron Maurice de Hirsch

needed little if any charitable aid. Then the German Jews began to found institutions to Americanize the Russian Jews, and incidentally to make them as much like themselves as possible. This was the second stage, and the reasons for it are clear. The German Jew felt that these new immigrants were so shockingly poor, ignorant, and foreign. Not knowing Yiddish, he looked down on it as an inferior form of the German which he himself had spoken on arrival. They, whose manners were still largely foreign, felt that the Russian Jews were foreigners and had uncouth manners. So, in entire kindness but with complete misunderstanding, they tried to "civilize" and "Americanize" these Russian immigrants.

The third stage was the natural rebellion. After a while the Russian Jew began to feel both economically and culturally independent and resented domination. He rebelled against the control and even the guidance of the Germans, and began to found the distinctive institutions of his own life in America, which we shall study in



Todros Geller

MAXWELL STREET (FROM THE GHETTO, BY LOUIS WIRTH)

the next chapter. The fourth stage, in which we are now living, is one of growing cooperation and even of union between the German and Russian Jews, and the founding of organizations to represent American Jews as a whole.

REVIEW QUESTIONS

1. What were the reasons for the Russian Jews' coming to America?

2. Describe their numbers, compared to the previous "waves" of immigration.
3. What were the special characteristics of the Russian immigrants? Compare with non-Jewish immigrants of this period; with Jewish immigrants of the period before.
4. What were their occupations?
5. Where did they live and why?

TOPICS FOR REPORTS

1. The immigration statistics, especially of Jews, during the various periods.
2. The Jews in Russia and Poland.
3. A description of the "Ghetto" of some American city, preferably New York.
4. The life of some Russian Jewish immigrant, such as Mary Antin.

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CHAPTER 18.

The Cultural Institutions of the Russian Jews

AS WE have seen, the needs of the German Jewish immigrants were not entirely satisfied by the synagogue, as had been the case among the Sephardim; they founded their own charities and lodges. In the same way, the Russian Jews were not satisfied with the charities and lodges; their typical institutions became those for education and Jewish culture. They were the source of Zionism and Jewish nationalism, on the one hand, and of a wealth of economic and cultural organizations, on the other. Their life was thus even more secularized than that of the German Jew, but it was a Jewish secularism, not a German or American secularism. It was more of a group life than that of the German Jew, who restricted his special activities to a few interests such as the temple, the religious school, the charitable organization, the lodge. It included special newspapers and theatres, labor unions and community center buildings, with clubs and literary societies. All these peculiar institutions of the Russian Jew were in addition to their synagogues and charities, which largely resembled those of the earlier immigrants.

I. THE SYNAGOGUES AND CHARITIES

SYNAGOGUES they had in abundance. Beside the one or two stately temples of the German Jews, arose in every city a multitude of little orthodox synagogues. The people of every province or city in eastern Europe established their own synagogue, where they came together to worship, exchange news of the home town, collect their contributions for charity, and conduct their whole social life as foreigners in a strange land. These synagogues were strictly orthodox in the Russian fashion, based entirely on Hebrew learning and Jewish law, and with no regard for outside culture or ideas. But in time, as the Russian Jews learned from their predecessors in America, many of them changed their viewpoint, joining the reform or conservative congregations. At the same time the strictly orthodox synagogues adopted a more modern point of view and formed a national association, the Union of Orthodox Jewish Congregations of America, on the pattern of the Union of American Hebrew Congregations, (which they would not join). They brought over Rabbi Jacob Joseph from Russia to be a chief rabbi for the Jews of New York, though that plan failed, owing to lack of united effort. But with their tremendous numbers, their growing wealth and Americanism, they both built up their own orthodox congregations, and overflowed in considerable numbers, bringing new blood and new devoutness into the older reform and conservative temples.

The same was true of the charities. The Russian Jew soon came to resent being the object of charity for the German Jew. He wanted to help himself, to have something to say about the mode of giving charity, to be influential in its control, if not quite independent. For example, the Russians wanted Jewish hospitals to serve kosher meals to patients; they wanted the children of orthodox Jews in orphan homes taught according to what their parents would have liked rather than according to the idea of the donors and governors of the orphan home, who might be reform Jews. They objected bitterly to the tendency of the Educational Alliance, which was placed in East Broadway, New York, to "Americanize" them, for they felt that their young people would pick up American ways quickly enough, and needed most of all to be taught Judaism. They felt, besides, that they did not want to become mere imitations of the German Jews; they had always lived an intense group life in Russia, with their own language, law, and many of the characteristics of a nation. The German Jews had wanted to become Americans of the Jewish faith, but the Russian Jews had been used to living as a Jewish nationality among the many nationalities of Russia, differing from them in culture; they wanted to continue, at least partly, in that type of life in America. Living closely together in communities of many thousands, even hundreds of thousands, they could easily do this. They became American citizens, entered politics, sent their children to universities; became active Americans; yet at the same time they kept up their Jewish life, not only in synagogue and charity, but in the cultural institutions typical of the Russian Jew.

II. YIDDISH AND HEBREW

This culture was of two types, according to its two languages, Yiddish and Hebrew. The popular form was, of course, in Yiddish, the language which was generally spoken by the immigrants. Yiddish theaters were founded, Yiddish newspapers established, Yiddish books printed. The language had begun to be a literary one in Europe, and now in America it developed a literature of its own. The Yiddish newspapers, which had been forbidden in Russia, are a typical example. There were attempts to start them in America as early as 1872, but the first successful one was the *Jewish Daily News,* established in New York in 1885 by Kasriel R. Sarasohn; this paper united with the *Jewish Morning Journal* in 1928. Just two years later another successful paper, the *Courier,* was established in Chicago. In 1930 there were three daily Yiddish papers in New York alone, two of them representing the orthodox and Zionist Jews, one the socialist and radical element; beside these, there were weekly and monthly journals. At the same time, the development of Yiddish fiction, poetry and drama in the United States has been remarkable.

The Yiddish theatre has been especially interesting, for it is strictly an American development, going far beyond anything ever done in that language in Europe.

Jacob Gordin

Its founder was Abraham Goldfaden, whose opera, *Shulamith,* is still often played. Its outstanding writer for many years was Jacob Gordin, who wrote seventy plays, some original and some translated from other languages. For some years the Yiddish theatre became more vaudeville than drama, but finally there came a revival. In 1918 Maurice Schwartz founded the Yiddish Art Theatre, which has since produced remarkable original plays by excellent writers. This movement has attracted admiration from many general theatre-goers, who do not even understand the language in which Schwartz plays but go to see him for his interesting plays and brilliant acting.

But the religious interest of the orthodox immigrants was chiefly expressed in the Hebrew language, the language of prayer. So the Russian type of Hebrew schools, the little Cheder or room, the larger Talmud Torah or organized daily school, sprang up. At first, they were poor, disorganized, and gave the children a very bad education; later they were well systematized, with fine, big buildings and well trained teachers; teaching every afternoon after public school; adding Jewish history, religion and similar topics to the study of the Hebrew language, and giving a far more solid Jewish training than a Sunday School possibly could. The first modern Talmud Torah in New York was founded in 1882. Above these elementary schools, there were attempts to found yeshiboth, or advanced schools for Talmudic study; the most modernized as well as most important of these today is the Rabbi Isaac Elchanan Theological Seminary in New York, which was founded in 1896, after the Russian immigrants had become numerous and many of them were already thoroughly established in America. The Maskilim, the modern Hebrew scholars of Russia, had an offshoot in America, too, so that the writing of Hebrew books, Hebrew periodicals, the development of Hebrew as a modern language, was another cultural activity of a certain group of Russian immigrants.

The whole process appears most clearly in the institutions for Jewish social life. At first there were settlements, educational and Americanizing agencies, started by the rich German Jews to help the poor Russian Jews grow to be like them. But the poor Russian Jews did not always respond. They began to develop their own neighborhood groups, having the synagogue or Hebrew school as a center. The characteristic Jewish institutions of the Russian immigrant came to be the community center or neighborhood center; this provided for social life and athletics, but its real purpose was the Hebrew school, which made it a cultural center for Jewish life. Their object was to adapt the young to American life as Jews, and to preserve their Judaism.

III. ZIONISM

The German Jews had considered themselves a religious group only; but the Russian Jews felt that they represented a Jewish nationality. The great effort made in Germany to become German citizens; the deep impress received from the poetry and story of the Fatherland; the reform movement with its dropping of the prayers for the Messiah, the restoration of the sacrifices and the miraculous return to Palestine,—all these worked together in making the reform Jews turn against the national theory of Jewish life. Their motto, many times repeated, was laid down at the dedication of the first reform temple in the United States, at Charleston, in 1841: "This country is our Palestine, this city our Jerusalem, this house of God our Temple." They wanted to be exactly like all other Americans except for their religion. They felt that religion was the one element in the long history and life of the Jew which they needed and which must continue for them. In everything else, language, law, history, they identified themselves with American life; as Kaufmann Kohler, their outstanding thinker, phrased it, they considered the Jew a people, but primarily a religious people, whose chief distinction in the modern world is his religion.

But the Jews of Russia came from a land where they felt themselves, and were called by others, the "Jewish nation." Eastern Europe did not have the western view of citizenship, shared on equal terms by all the inhabitants of a certain land; it had the older view, of many nationalities living under the same monarch. Among these many nationalities the Jews were counted as one. In addition, they felt that the government of Russia was their enemy; they felt themselves in exile in Russia, and longed eagerly for a return to the home of their ancestors in Palestine.

A different conception of Jewish life thus grew up in Russia, bred by the conditions of the Jews there and by their intense Jewish education and Jewish life. This was the idea of Jewish culture, of Jewish nationalism as a life of a people without a land but with its own learning, customs, loyalty and ideas. Religion without national life, they said, was not the old Jewish teaching, nor would it preserve the Jews as a people in the modern world, when they had no Ghetto forced on them to keep them separate.

But nationalism without religion, a nationalism of armies and governments, was not Jewish either, and has not been since the destruction of the Jewish state. Jewish nationalism, to these thinkers, was a life of a scattered people, who lived in their synagogues, schools and books; in their memories and in their hopes. They wrote in Hebrew or in Yiddish, two distinctly Jewish languages. Many of their writings led directly to Zionism; others of them expressed the idea of a Jewish nationality in dispersion.

It must be remembered that the Russian Jew coming to America underwent the same process of change as the German Jew had before him, but that he did not turn into a German Jew. He began with a much different background, and with a different outlook on Jewish life, so that both the German and the Russian grew in the same direction, but neither one came to imitate the other. Hence, the Russian Jew in America, as in his former home in eastern Europe, was ready and eager to take up the new theory of Zionism when it was propounded.

Modern political Zionism was begun in 1896 by Theodor Herzl, a brilliant journalist of Vienna, who reported the Dreyfus trial in France, saw how a Jew was hounded even in that liberal republic, and was convinced that the Jews needed a home land of their own. His first step was to publish a book, *Der Judenstaat,* (The Jewish State), in 1896; his second, was to call the first Zionist Congress at Basle, Switzerland, in 1897. The aim of the movement according to the Basle Program was: "The establishment for the Jewish people of a publicly and legally assured home in Palestine." At the same time a great Hebrew writer in Russia, known as Ahad Ha'am (One of the People), founded cultural Zionism, the ideal of a center of Hebraic culture in the ancient Land of Israel. The two hopes, the political center and the cultural center, also enlisted much interest of philanthropically minded Jews, who felt that Palestine might become a place of refuge for the oppressed of eastern Europe. The Russian Jew in America was fertile soil for the development of this movement; he had the nationalistic sympathy, and in addition was building up wealth and power to support it. However, some of the American Zionist leaders had been reform Jews, even though the greater number of the reform Jews at first either opposed the movement or were indifferent to it. The first convention in the United States to form a Zionist movement was held shortly after the one at Basle; the first president was Professor Richard Gottheil of Columbia University, and the first secretary, Rabbi Stephen S. Wise. As the movement grew, it published organs in Yiddish and English, established branches for women, children and college students; further parties sprang up, of orthodox Zionists, Socialist Zionists, and so on. Two of these at least, are familiar to you,—the Young Judea clubs for children, and Hadassah, the women's branch, which takes charge of medical work in Palestine. Other leaders of great ability joined the movement: Judge Julian Mack, Justice Louis D. Brandeis of the United States Supreme Court, who was president of the organization in America before his elevation to that dignity, and Louis Lipsky, for several years president of the Zionist Organization of America and a member of the world executive committee, who has given a life-time of devoted service as secretary, writer, speaker and worker for Zionism.

A great part of the program of Zionism was realized by the World War. The British government in 1917 gave out the famous Balfour Declaration: "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people and will use its best endeavor to facilitate the achievement of this object." Naturally, this gave a great impetus to the movement in America, as in every land the world over. The various allied and associated powers in turn accepted this statement, so that patriotic American Jews, who might be personally opposed to Zionism, could no longer claim that the movement was in any way contrary to American loyalty. The Congress of the United States passed a resolution endorsing this program in 1922, the same year that the League of Nations adopted the British mandatory over Palestine, which included the Balfour Declaration. The Zionist movement is now one of the sincere expressions of a large group of American Jews.

IV. THE JEWISH LABOR MOVEMENT

When the Russian Jews came to America, many of them happened to drift into the needle trades, the making of men's and women's clothing. At that time, these were largely carried on in sweatshops, small tenement workshops where the whole family might work on garments which the father took home from the jobber. The hours were terribly long, the conditions unhealthy, the pay too small to live on with any comfort at all. Most of the workmen were plain people, religious Jews who wanted to make a living and were not concerned with socialism or any other economic theory. But conditions drove them to organize in self-defense, and their leaders were largely of the young Russian intellectuals who have already been described, who believed in the rights of the working class; they showed them how to organize for their own benefit, and led them in the great strikes by which they won their rights and made a place for themselves in the American labor movement.

True, not all the leaders were radicals. One of the greatest leaders that American labor has ever had was a Jew (though of English, not of Russian origin), Samuel Gompers. For forty years he was president of the American Federation of Labor, the great federation of hundreds of separate unions, in which the Jews were only a small element. He believed in a conservative labor union policy, keeping out of politics, sticking to matters that concerned the laborers closely like wages and hours, bargaining for these when he could and striking for them when he had to. Gompers is important as a man and a labor leader, but not from the Jewish viewpoint; he had no Jewish interests himself.

The great labor union movement arose among the masses of Jewish workmen, of which those in the garment trades are the most important. The first Jewish union was formed as early as 1877, but the real growth came when there were more Jewish workmen and when they had worked together long enough to know each other and to realize their oppression. In the early nineties there was a great series of strikes in different branches

MEYER LONDON

of the needle trades, in which the workmen suffered severely but by which they learned to work together and won better conditions of working and of living. Many individuals rose out of the ranks of the workmen and opened factories of their own, but the masses found that they could only rise together.

One of the daring strike leaders of those days was Joseph Barondess, himself a Russian immigrant, who remained a leader of the Jewish masses until his death in 1928. Two others were Socialists, the writer Abraham Cahan and the lawyer Morris Hillquit. These men also were born in Russia, came to America at an early age, and therefore combined a thorough mastery of English and Yiddish, so that they were able to appeal directly to the Yiddish speaking workers and also to represent them to the American public.

Cahan is now best known as editor of the *Forward,* the most popular Yiddish daily in the world, which sells 150,000 copies a day. It is a Socialist and labor paper in editorial policy, and prints both the Jewish and the general news of the day. He has also written a number of books in both English and Yiddish, including fiction and works on history and economics.

Hillquit has written a *History of Socialism in the United States*. He has acted as lawyer for many labor unions, has held high position in the Socialist party, and has often run for public office on its ticket.

So the Jewish labor unions found their leaders and their strength. The labor movement in America owes much to these immigrants who learned so quickly from their American neighbors, organized themselves, brought whole trades into the labor movement, and raised the level of living through the needle trades in many of the great cities of the country.

Part of the great Jewish labor movement is radical in politics and stands against religion, following the radical leadership which they accepted. A very large part of these Russian Jewish workmen, however, are still religious and Zionistic in their ideas and ideals, even though they have learned to work together in labor unions for their own benefit.

Review Questions

1. What were the Russian Jewish synagogues like?
2. Describe the Hebrew schools, elementary and advanced.
3. What is the Jewish Center movement? Why did the Russian Jews start their own institutions?
4. Give the purpose of Zionism; its development in America.
5. Why was a Jewish labor movement started? What was it like? How did it develop?

TOPICS FOR REPORTS

1. Zionism, its beginnings and development the world over.
2. The old arguments for and against Zionism among American Jews.
3. The Jewish labor movement, compared with the American Federation of Labor.
4. The Jewish Press, in Yiddish and Hebrew.
5. The Hebrew Schools; the Yiddish nationalist schools.
6. The reasons for the extremes of orthodoxy and radicalism among Russian Jews, with illustrations from their institutions.

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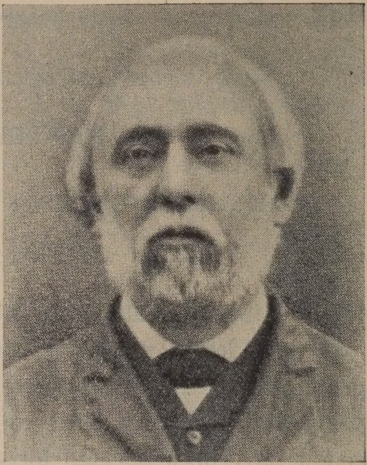
CHAPTER 19.

Outstanding Jews of the Second Half of the Century

THE second half of the nineteenth century offers a bewildering variety of interesting and important people, the lives of several of these extending over into the twentieth century. From all of them six very different people have been selected for special study: an encyclopedist, a woman poet, a Jewish leader in public life, a financier and philanthropist, a world organizer of farmers, and an American statesman. Of these one was of Sephardic descent, three were born in Germany, and two in eastern Europe.

I. MICHAEL HEILPRIN, 1823–1888

THE earliest of these, peculiarly enough, was of Polish birth, and one of the early Polish Jews in America. Michael Heilprin came to America in 1856, at the age of thirty-three, when he was a mature scholar and writer. His chief work was as writer for the *Nation,* for the last twenty years of his life, and as one of the editors of Appleton's *New American Cyclopedia.* He also wrote a monumental work on the *Historical Poetry of the Ancient Hebrews.* These things would not have been very re-



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MICHAEL HEILPRIN

markable except for the man behind them. He was a great scholar, a great lover of the Jewish people, a great fighter for freedom for all peoples.

Michael Heilprin was the sort of man who seemed to study everything and to remember everything; he had a really encyclopedic type of mind. He knew Hebrew, Polish, Hungarian, French, and Spanish; he studied English from a copy of Gibbon's *Decline and Fall of the Roman Empire* before he came to this country, so that he might feel at home in the language as soon as he arrived. Two years after his coming here, a foreigner and unknown, he was already on the staff of a great encyclopedia, writing long articles on all sorts of difficult historical subjects and checking up and revising dozens of articles submitted by other writers. The writer on an encyclopedia is usually an unknown man; he works in the dark, but he is a great teacher of his age. Michael Heilprin did most of his writing in this anonymous way, both for Appleton's and for the *Nation*.

But he has been noted in this history for two things, both connected with his historic sense and his love of freedom. The first was the struggle against human slavery. Heilprin had lived in Hungary as a young man and knew the fight for liberation in that land; he was a profound student of Jewish history, and shared the horror of oppression which the Jews suffered for so many centuries, and which they were still suffering in the lands whence he had fled to come to America. So he issued the most notable refutation of Rabbi Raphael's statement that the Bible and the Jewish religion approved of slavery.

This statement was most important at that time in two ways; it helped make sentiment for abolition, and it set the Jews right before the people of the country as not being altogether Southern sympathizers, as the prominence of Judah P. Benjamin might have made the Unionists believe. Throughout the Civil War, Heilprin lived in Washington, where he was able to keep in close touch with the great events of the time and to help the cause of abolition with his pen.

As we have seen, Michael Heilprin was a great Hebraist; he loved the ancient tongue which he had learned as a boy, and the people from whom he had sprung. His only active connection with the Jews, beside his writing, however, was with the colonization of the new Russian immigrants on the soil of America. He believed ardently that the Russian Jew, who had been forced to live in cities and become a trader, might again become a farmer in a free land.

Hardly anybody believed this, so Heilprin was both original and courageous in making the effort. He was one of the organizers of the Montefiore Agricultural Aid Society, which raised money and assisted immigrants to settle on the land; he founded ten colonies of Jewish farmers in Oregon, North and South Dakota, New Jersey, and Kansas. He gave up his entire time to this work, laboring untiringly among the new arrivals who needed aid and the older settlers who might give money; in the end, he actually worked himself to death in this devoted service.

Of these colonies, all but one, Carmel, in New Jersey, have disappeared; the colonists were not experienced farmers. They met difficult conditions, or could not work together. But as a result of this effort, there are now thousands of Jewish farmers scattered through the United States, and Baron de Hirsch became so much interested in the problem that he gave millions of dollars to assist in this type of work.

While Michael Heilprin's labor for his people did not accomplish all he hoped, it had a fine influence on the future of the Jew in America.

The sons of Michael Heilprin were almost as well known in their day as their father: Angelo Heilprin, naturalist, traveller, writer, and lecturer at Yale; and Louis Heilprin, a quiet encyclopedic scholar after the pattern of his father but without his father's urge for public service.

They were a great family and only a foreshadowing of what the East European Jew might some day accomplish in the United States.

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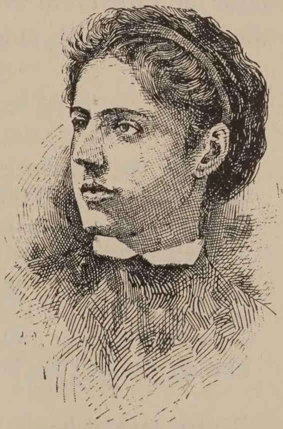
II. EMMA LAZARUS, 1849–1887

THE second of these interesting Jews is a young woman who was born in New York of Sephardic ancestry, and lived there during her thirty-eight years; before her early death she wrote poems which have made dear her name to the American Jew. Probably you have read and recited many of her poems in your religious schools, for she is a favorite writer on Jewish themes.



EMMA LAZARUS

Emma Lazarus, however, did not begin as a writer for the Jewish people. She began by writing poems in the best style of the day, on conventional themes of young poets, about nature and in imitation of the ancient Greeks. She was a friend of Ralph Waldo Emerson and of other noted men, who saw her genius and encouraged it; but her work was not remarkable until she received her great inspiration from the persecution of the Russian Jews and from seeing some of them arrive in this new Land of Promise. The rich young writer came down from her aristocratic home to work among them. From that time she became a real Jew, full of enthusiasm and power. She began to study Hebrew, Jewish history, and the Bible; she went back to the sources of Jewish life. She wrote such inspiring poetry as "The Banner of the Jew" and "Gifts," which have expressed the Jewish spirit so well for the American Jews. She wrote the fine sonnet which was cast in bronze and placed at the base of the Statue of Liberty in New York harbor, a poem which every Jewish youth ought to know:

THE NEW COLOSSUS

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin-cities frame.

"Keep, ancient lands, your storied pomp!" Cries she,
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door!"

Then there is her poem about the Russian massacres of 1881, "The Crowing of the Red Cock":

Across the Eastern sky has glowed
  The flicker of a blood-red dawn,
Once more the clarion cock has crowed,
  Once more the sword of Christ is drawn.
A million burning rooftrees light
The world-wide path of Israel's flight.

Where is the Hebrew's fatherland?
  The folk of Christ is sore bestead;
The Son of Man is bruised and banned,
  Nor finds whereon to rest his head.
His cup is gall, his meat is tears,
His passion lasts a thousand years.

Each crime that wakes in man the beast
  Is visited upon his kind,
The lust of mobs, the greed of priest,
  The tyranny of kings, combined
To root his seed from earth again;
His record is one cry of pain.

When the long roll of Christian guilt
  Against his sires and kin is known,
The flood of tears, the life-blood spilt,
  The agony of ages shown,
What oceans can the stain remove,
From Christian law and Christian love?

Nay, close the book; not now, not here,
  The hideous tale of sin narrate,
Reechoing in the martyr's ear,
  Even he might nurse revengeful hate,
Even he might turn in wrath sublime,
With blood for blood and crime for crime.

Coward? Not he, who faces death,
  Who singly against worlds has fought,
For what? A name he may not breathe,
  For liberty of prayer and thought.
The angry sword he will not whet,
His noblest task is—to forget.

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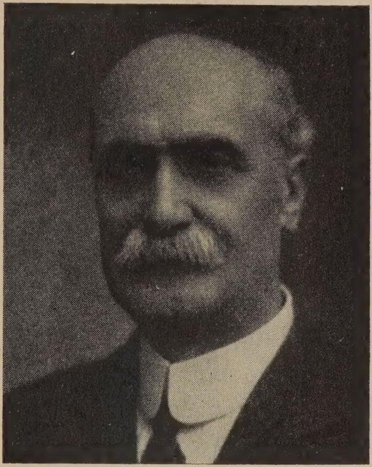
III. SIMON WOLF, 1836–1923

WE HAVE already heard of Simon Wolf as a young man in Washington during the Civil War. But he lived for eighty-seven years altogether, during the whole German and Russian periods of our history, and right up almost to the present day. His was an eventful life in an eventful time, and one deserving of mention by itself. He will be mentioned again in the next chapter, for in many cases of the violation of Jewish rights abroad, Simon Wolf was instrumental in bringing the matter to the attention of the American government.

He was brought to America when twelve years old, and all his life was the typical German liberal and humanitarian. He preferred serving others, whether as a public official, a lodge officer, or an unpaid advocate of Jewish immigrants or of German non-Jewish immigrants, to his own private law practice. He loved to speak and to write



Simon Wolf

on these, his favorite topics. As he spoke and wrote extremely well, he was a favorite orator and literary representative of the Jews in America. For sixty years he was a sort of ambassador of world Jewry at Washington, sympathizing with every person and leading in every cause except Zionism, for which he had the dislike of his origin and his generation.

The record of his long life consists chiefly of the many offices he held. The real spirit of the man is revealed by reading any part of his big book, *The Presidents I Have Known, 1860 to 1918,* or by looking over his wonderful study of American Jewish history, *The American Jew as Patriot, Soldier, and Citizen.* The reader of these books is sure to feel the deep interest in the Jewish cause which led Simon Wolf to spend unending hours of unpaid labor making that list of over 7,000 Jewish soldiers in the Civil War. In these books appears the spirit of service, the desire to do something for other people, which brought him to Lincoln to plead the cause of the Jewish deserter; which led him before

President Taft in 1911 to plead for the abrogation of the treaty with Russia; which made him for a period of over forty years the advocate of thousands of Russian immigrants who came before the Bureau of Labor for deportation.

He founded an orphan asylum at Atlanta, and the income from his books went to its support. He was president of the reform congregation in Washington, international president of the Independent Order B'nai B'rith, the Washington representative of that Order for a generation or more, officer of the Board of Delegates of American Israelites during its existence up to 1878, and after that the chairman of its successor, the Board of Delegates on Civil Rights of the Union of American Hebrew Congregations, for another thirty-three years.

In addition, Simon Wolf held two government appointments, Recorder for the District of Columbia, from 1869 to 1878 on appointment of President Grant; and Consul-General to Egypt in 1881 under President Garfield.

In the former case, he tells that he might not have accepted the position; but when his appointment was opposed because he was a Jew, he felt it his duty to fight for the place, to win it, and then to carry on its duties to the best of his ability, in order that he might justify his people as well as himself.

A liberal, a German, a Jew, a patriotic American—Simon Wolf was the typical man of his generation, and rendered a lasting service to his country.

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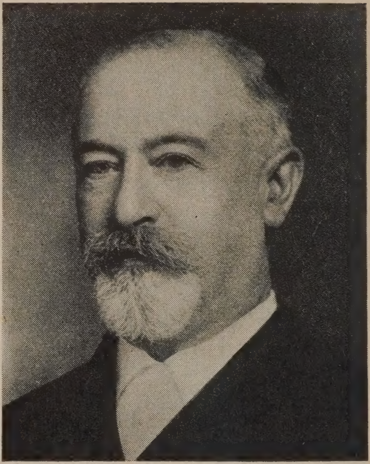
IV. JACOB HENRY SCHIFF, 1847–1920

JACOB H. SCHIFF was another German who found his career in America, and who was probably the best known Jew of his generation in this country as financier, philanthropist and leader of the Jews. Simon Wolf was thin, nervous, excitable; but Jacob Schiff was more the German as we imagine him, short, solid in build, conservative and systematic in mind, loyal and at the same time sympathetic in his sentiments.

He came from an aristocratic background, an old family of rabbis and business men in Frankfort on the Main, Germany, the most aristocratic Jewish community of Europe. At the age of eighteen he left for America, and ten years later was admitted as a member of the firm of Kuhn, Loeb and Co., private bankers. His entire business career was as a member of this firm, for most of the time as its head. In this capacity, he loaned money for the building of great railroads, and financed the undertakings of men such as Harriman and Hill, who opened the empire of the west to settlement. He financed many another business enterprise, and through their success he and his firm became immensely wealthy, until they were the second private banking firm in America, ranking next to Morgan and Co.



Jacob H. Schiff

In this business career, it is interesting to note that his far-sighted knowledge of conditions and his personal sympathies went hand in hand. He travelled across America several times, and understood the expansion of railroads through the west. His firm loaned huge sums to Japan during the Russo-Japanese War, for which he was later awarded a high Japanese decoration; but he refused to deal with Russia on account of her general medievalism, and especially her unjust treatment of the Russian Jews. Even during the World War, his firm loaned money to individual Allies, but would not allow a cent of it to go to Czarist Russia, and participated fully in the Allied loans only after the Russian Revolution, when it was certain the money would not be spent to help the persecutors of the Jews.

Such an immensely wealthy and successful business man could help Jewish causes on an unprecedented scale if he wished; Jacob Schiff was the sort of man who actively sought out worthy causes to help. He was himself well educated in Hebrew and in Jewish lore, so that he was equally interested in the promotion of Jewish learning, in helping of Jews in distress, and in the advancement of the Jews in general culture and in Americanism.

He was the most remarkable builder of institutions there has ever been among American Jews. Here are a few illustrations of this rather extravagant claim. In New York alone he erected buildings for the Young Men's Hebrew Association, the Jewish Theological Seminary, and one of the buildings at Barnard College. He made possible the building for the Semitic Museum at Harvard University, established Jewish departments in the New York Public Library and the Library of Congress, furnished the money for the translation of the Bible into English and for the translation of the Jewish Classics—and so on.

There is no use expanding such a list, but it is important to notice that all these gifts and many more did not go out carelessly or without his personal knowledge; he sat on the boards of many of these institutions, met their patients, talked with their workers. In the Montefiore Home, of which he was president for many years, and which was his pet charity, he used to spend many hours talking to the patients, eating their regular fare with them, not only helping them from outside, but trying to see the world from the angle of their poverty and misery.

The third important work of Jacob Schiff was Jewish leadership; he did not seek this like Simon Wolf, for he was not by temperament a public man, but it was forced on him because of his great wealth and influence, and also because of the confidence which people had in him.

He was one of the founders in 1906 of the American Jewish Committee to protect Jewish rights the world over, and was one of the leaders in gaining abrogation of the Russian treaty with the United States in 1911, because the Russian government would not honor the American passport if it was carried by a Jew. He was interested in the cultural and economic development of Palestine, but never joined the Zionist movement, because he felt that his interest in and loyalty to Jewry was essentially a religious one.

The clue to all Jacob Schiff's good works is found in the fact that he was a good Jew, pious in his home life, observing the Jewish customs carefully, loving Jewish learning, feeling a little more sympathy for the Jewish cause than he did for the many non-Jewish causes to which he also gave money. There was a warmth of feeling about him, for he gave of his heart as well as of his wealth.

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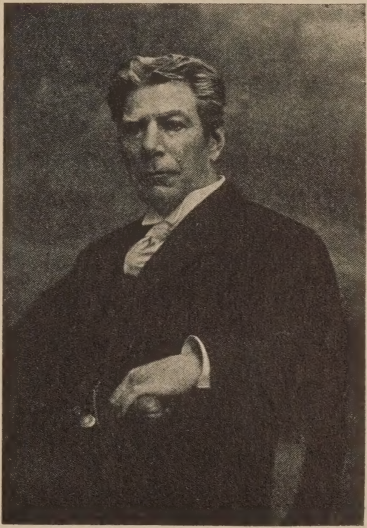
V. DAVID LUBIN, 1849–1919

THE next man whom we shall study, David Lubin, was another man of wealth (though not as wealthy as Jacob Schiff), who also used his leisure for public work. But instead of giving as a philanthropist to many causes and establishing hundreds of worthy works on a solid basis, he devoted himself to one life enthusiasm, a world-wide movement for the farmers of every land. Jacob Schiff was a quiet, steady thinker, a business man, who considered every matter that came before him with the same sane judgment; David Lubin was a dreamer, an enthusiast, who forgot himself in one great cause.



DAVID LUBIN

Some of this may be traced to his background in Russian Poland where he was born in 1849. When he was an infant four days old, the wick of the Sabbath candle flew off and burned his face, leaving a scar that lasted all his life. His mother cried at the injury done the baby, but the mystical rabbi of the little community scolded her; the child was marked for God's service; he should be named after David the king and in days to come was destined to do a great work!

When David was just six years old, his parents brought him to New York, for as we know, a few Russian Jews were coming to America as early as 1855. The adventurous youngster attempted to join the army during the Civil War, tried to run away to sea, and finally left school at the age of twelve and went to work. From that time on he shifted for himself, making a trip across the continent to San Francisco, joining a prospecting expedition in Arizona, when he was lost two days in the desert without food or water, then returning east to his family. In 1874 when he was twenty-five years old, David Lubin went to California again and opened a store in Sacramento. In that rough mining camp, he had the first "one-price" store, refused to bargain with anybody about the price of goods, and won everybody's respect for his honesty and fair dealing. As the business grew he became interested in broader problems of transportation, tariff, and especially of farming. He was one of the early advocates of the parcels post, which is now such a convenience; he studied soils and methods by which the California farmers might raise the best products for the market, and then how they might best transport and sell them so as to get a fair return for their hard work. His knowledge of the Jewish prophets and the lessons they had taught, influenced him in his love of right and fair dealing and he felt that the place to begin was in fair dealing for the farmer. So he worked, wrote, talked, argued for the cause in his state and throughout the nation.

At last he grew to feel that the problems and needs of the farmer were world-wide, that no permanent good could come until they were studied from the standpoint of how much food was produced the world over, where it was, how much it cost to bring it to market, where it was needed and who was to eat it. In other words, he believed that the welfare of the people who raise the food products of the world and those who eat them can be advanced together or not at all, and that this must be done over the entire earth if it is to attain any results. So he decided to induce some monarch of a great nation to found an International Institute of Agriculture. This Jewish merchant of California, without special influence or standing, without any schooling, without the easy manners of the courts, a big rough man who had learned how to handle people in an Arizona mining camp, set out to conquer and convince the diplomats and rulers of the earth. The amazing thing is that he succeeded so completely.

The United States Department of Agriculture would not have anything to do with him because of his politics, so he went to Europe. Within three weeks of his arrival in Rome, he had an interview with the King of Italy; he convinced in turn ministers, professors, and newspaper men, until in 1905 King Victor Emanuel III issued a letter, calling a conference of nations to found an Institute of Agriculture, and acknowledging his indebtedness for the idea to "Mr. David Lubin, a citizen of the United States." Three years later, nation after nation having been convinced, forty-five countries joined in what was the first permanent international cooperation in the world, the precursor of the League of Nations with its permanent bureaus. Nothing like this idea of the California merchant had ever been known before. Lubin shocked people who were used to court etiquette, offended those who were accustomed to diplomacy; but he convinced the practical men in industry and government both of his personal honesty and the greatness of his idea, and they worked for him and with him.

David Lubin was appointed the first representative of the United States in this Institute which he had founded. The King of Italy gave a splendid building for its use; the nations sent their official representatives and their technical experts, and the work began. Reports of crops of every kind, in every part of the world, gathered honestly, given out fairly for the benefit of the common people of every nation, and particularly of the farmers, this was the commodity in which the Institute dealt. This first international organization was the only international effort to continue throughout the World War, an indication of its importance as it grew. For ten years David Lubin sat in it as the representative of the United States, working equally for the American farmer and for the common man the world over. He wrote home about cooperative marketing and cooperative banking as he saw and studied them in Europe. He began various agitations and movements for the benefit of the farmers of the world. Most of all, he longed for peace, for that peace and justice of which the prophets dreamed so long ago, and he felt that the International Institute of Agriculture, which he had founded, would be a great step toward that mighty goal. He died in Rome, the city of his great effort and his great triumph, at the age of seventy, overflowing to the last with fiery enthusiasm, never ceasing his untiring labors for his cause.

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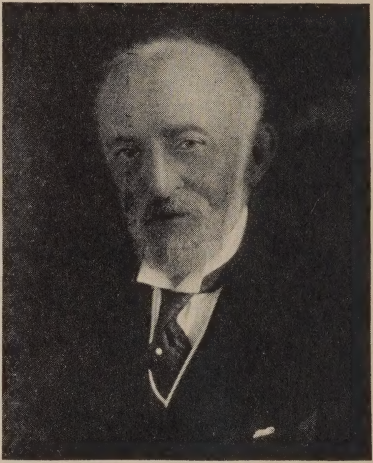
VI. OSCAR S. STRAUS, 1850–1926

THE last of these outstanding Jews was from Germany, a lawyer and statesman, the first Jew to occupy a cabinet post in the United States, the first to be ambassador of the United States to a foreign land,—after Judah P. Benjamin, probably the most prominent Jew in American public life. He was more like Jacob Schiff in personality than any of the others, for he also was sober, systematic, and successful; his genius also was eminently of a practical sort, but with a constant search for the ideal which motivated the practical effort and made it appeal to him.

Twice before in this story we have come across his



Oscar S. Straus

name, once when his father, one of the "forty-eighters," went to Georgia and opened a store in Talbotton; once when the young man, then twenty-four years old, was one of the charter members of the Young Men's Hebrew Association in New York City. In between came the migration from Germany to Georgia, from Georgia to New York, the study in Columbia College and Law School, and entrance into active practice at the age of twenty-three. From that time on, the career of Oscar Straus was rapid and brilliant, in law practice and business, in scholarship, authorship, and finally in public service. His first book was *The Origin of the Republican Form of Government,* delivered as a lecture at the Y. M. H. A. of New York, in which he first worked out the connection between the constitutions of the Puritans and those of the Jews in the Bible. He later wrote several other books, particularly his autobiography, which is entitled *Under Four Administrations,* referring to the four presidents under whom he held office: Cleveland, McKinley, Roosevelt and Taft. Three times he was the

American representative to Turkey. His success the first time as a defender of the Christian missionaries and as intermediary for the Christians and Mohammedans was so marked that he was sent back twice more when danger threatened in the Near East, and he set the precedent that a Jew may prove the most appropriate ambassador to a Mohammedan country.

After his return from his second mission to Turkey, Oscar Straus was appointed one of the four American representatives to the permanent Court of Arbitration at the Hague, and was reappointed three times to this position by Presidents Roosevelt and Wilson, holding it 24 years. He was Public Service Commissioner of the State of New York and arbitrated many labor disputes, having the confidence of both labor and capital. The respect which he gained for himself was at the same time a tribute to the Jewish people, for Straus was known as an active and interested Jew. In fact, when President Roosevelt asked him to accept the post of Secretary of Commerce and Labor in his Cabinet, he did so with the words: "There is still a further reason: I want to show Russia and some other countries what we think of the Jews in this country."

Oscar Straus was a close personal friend and devoted follower of Theodore Roosevelt. He served in his cabinet, followed him into the progressive party, and ran on this ticket for Governor of New York State. This intimate friendship lasted until the death of the former president.

The public work of Oscar Straus led him from service of the nation to the cause of world peace and service of all nations. He held two positions in this cause, the one at the Hague, and the chairmanship of the committee of the League to Enforce Peace at the Peace negotiations at Paris, where he was an ardent supporter of the idea of a League of Nations. A loyal Jew, he served his people more without than within the Jewish fold. He carried their ideas to the world; working by books and speeches, private organizations and public office to bring about a reign of peace on earth. Peace between Christian and Mohammedan, between capital and labor, between warring nations, this was his practical work. His study and writings were along the same line; studies in American government, in religious liberty, and a fine *Life of Roger Williams,* the founder of religious liberty in America.

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REVIEW QUESTIONS

1. Sketch the life of each of the six Jewish notables in this chapter. Give his personality, what he accomplished, and his attitude toward Judaism.

TOPICS FOR REPORTS

1. Report on the life and work of some other interesting Jew of this period, such as Judge Mayer Sulzberger, Adolf Kraus, Leo N. Levi, Nathan Straus, or some other.

2. What is the value of a writer of book reviews and encyclopedias? Compare his work with that of the scholar as writer of books, or as teacher.
3. Look up the poems of Emma Lazarus; find several which you like to read to the class. Explain why you like them.
4. Look up one of the books of Oscar Straus, and report on it.
5. What work can a Jewish representative at Washington do? Explain several different kinds of service in this capacity; tell what they are worth.
6. Study the expansion of Jewish philanthropy in the United States, showing the part played by Jacob Schiff.
7. Study *one* of the problems which one of these men thought so important, such as farm cooperation, prices of farm products, arbitration in labor disputes, religious freedom, international peace, care for the sick, for orphans, cultivation of Jewish knowledge—give the meaning of the problem, how important you consider it, and whether you think the man in question estimated its importance rightly and approached it properly.

CHAPTER 20.

The United States As a Champion of Jewish Rights

FROM Washington to Roosevelt we have noticed official spokesmen of the American people giving voice to a friendly and just attitude toward the Jews. Now we shall see the official attitude of the government of the United States, not only to Jewish citizens at home, but also to oppressed Jews abroad. In both cases the attitude of our government was broadly humanitarian; it befriended the Jews in many instances because it was the friend and champion of the oppressed, because it stood for liberty of thought and of speech in religious and civil affairs.

Let us glance briefly at seven different occasions in history when the question of Jewish rights came to the fore, either the rights of Jewish citizens of the United States in foreign lands, or those of Jews who lived in those lands and were being oppressed there. In order to understand these thoroughly, it would be necessary to look up the background of the history in the different lands; all that can be done in this book is to show the part America played as champion of Jewish rights and defender of the Jews.

I. TURKEY, 1840

The first of these happened to be in Turkish territory in 1840; in that year in Damascus a monk named Father Thomas disappeared with his servant, and thirteen Jews were thrown into prison, charged with ritual murder. The accusation included all Jews the world over, for it was charged that the monk and his servant were killed so that their blood might be used for religious purposes, and that this was a Jewish custom. This horrible legend of the Middle Ages, through which so many Jews suffered martyrdom, was here employed to torture these poor victims, until four of them died in prison. Naturally, the Jews of the world were aroused in defense of their poor brothers, as well as in defense of their own good name and that of Judaism. The two leading Jews in the world at that time, Moses Montefiore, the great English philanthropist, and Adolph Cremieux, the minister of France, were sent to Syria to plead the cause of the Jews and of humanity; their plea was successful, the remaining prisoners were set free, and the terrible accusation was refuted.

Meanwhile, the Jews of America also were aroused, held great meetings, especially one in Philadelphia with Isaac Leeser as the main speaker, and wrote requests to President Van Buren that he use the influence of the United States. But the government had already acted before receiving the request; Secretary of State John Forsythe had written both to our consul in Alexandria and to our minister in Constantinople, David Porter, instructing them to use the good offices of the United States on humanitarian grounds. There was no claim of American citizenship or American interests, but simply that the United States did not want to see such cruel and unjust persecution. And the letter to our minister contains two sentences of great importance to American Jews: "The President is of the opinion that from no one can such generous endeavors proceed with so much propriety and effect, as from the representative of a friendly power, whose institutions, political and civil, place upon the same footing the worshippers of God, of every faith and form, acknowledging no distinction between the Mohammedan, the Jew, and the Christian. Should you find it necessary or proper to address yourself to any of the Turkish authorities, you will refer to this distinctive characteristic of our government, as investing with a peculiar propriety and right, the interposition of your good offices in behalf of an oppressed and persecuted race, among whose kindred are found some of the most worthy and patriotic of our citizens." The two important points here are that the United States is as much the country of the Jew as of the Christian; and that the Jews of the United States were officially and publicly acknowledged as good citizens.

In later times, when the Russian Jews fled to various parts of the world, some of them fled to Turkey, and General Lew Wallace (the author of Ben Hur), who was the American minister there at the time, assisted many of them to settle in the Turkish empire; the same problem was presented a few years later to Oscar S. Straus when he was minister in Constantinople. At that time the Turkish government welcomed Jewish immigration everywhere except to Palestine, and Mr. Straus had a very difficult task in defending the rights of the Jews of Palestine, protecting them from expulsion, and establishing the rights of those who happened to be American citizens.

II. SWITZERLAND, 1850–1860

THE second country in which the United States intervened in behalf of the Jews was Switzerland, but the circumstances were very different; this was in defense of the rights of Jews who held the American passport to enter Switzerland and to live there. At that time Jews could not become citizens of Switzerland, and so the government did not want to give rights to foreign Jews which were refused to native Jews; but our own government defended the rights of American citizens of any religion or race to equal treatment. This principle is most important because it recurred fifty years later in the far more important case of Russia.

As Jews were not permitted to reside in some of the cantons of Switzerland, the treaty which was negotiated with that country in 1850 allowed the cantons to discriminate against American Jews likewise, if they wished; no American Jews wanted to go to Switzerland at the time, but the leaders of our government refused to accept any treaty which discriminated among American citizens for any reason whatever. A later treaty got around the matter, leaving it to the cantons to decide; then an issue arose when one American Jew named Gootman was expelled from one canton. Year after year the American government took up the issue, argued, explained; President Lincoln even appointed a Jew as consul in Zurich as an object lesson. By 1862 the laws against the residence of American Jews were disused; ten years later the laws forbidding Jews to live in the various cantons were all repealed; and in 1874 the Jews of Switzerland were made full citizens. A great part of this result was due to the constant defense of the American Jews and of Jewish rights generally by the government of the United States.

III. ROUMANIA, 1878–1902

The United States appeared in three other countries as the protector of the native Jews,—Morocco, Roumania, and Russia. In the second of these, it also insisted on an international treaty, and in the last it defended the American passport in a far more vigorous way than was ever necessary in the much smaller issue of Switzerland. In Morocco American consuls tried to protect the Jews of that country from mob violence in 1863, in 1872, and in 1880. And in 1906, when the Treaty of Algeciras was drafted, the American representative at that international conference, instructed by Secretary of State Elihu Root, took the lead by proposing a clause in the treaty to ameliorate the conditions of the Moroccan Jews; this clause was supported by the agents of the other great powers and quickly passed.

So there was plenty of precedent for the United States to befriend the defenseless Jews of Roumania, laboring under discriminatory laws and in danger of mob outbreaks. Roumania, like all the Balkan states, is much younger than the United States, and was declared free of Turkey by the European powers after a revolt of its people. In 1870 this revolt had taken place, but the ratification by the powers had not, and Roumania and the United States had exchanged no official representatives. At this time President Grant was requested to appoint as counsul-general to Roumania a prominent American Jew, Benjamin F. Peixotto, who had practised law in New York and San Francisco, and was former president of the B'nai B'rith, and founder of the Cleveland Orphan Home. To him the President mentioned particularly the Jewish problem in Roumania. He served in Roumania six years, doing his utmost, not only for our government, for there was very little commerce with Roumania for a consul to supervise, but especially in behalf of the Roumanian Jews. The B'nai B'rith supplemented his little salary to keep him in Roumania. But Roumania took her cue from Russia; the native Jews, who had lived there two thousand years, were considered aliens and therefore oppressed; they were accused of ignorance, of being non-producers, and many other insults were forced upon them.

The next step occurred in 1878, when the Congress of Berlin took up the question of recognizing Roumania as a sovereign kingdom. The American minister to Austria, John A. Kasson, suggested that the United States urge the inclusion of equal rights for the Roumanian Jews as a condition for this recognition; the secretary of state approved, and the European powers incorporated the American suggestion in the charters founding the new nations of Roumania and Bulgaria. The latter country, which has very few Jews, lived up to this agreement from the beginning; the former, with its huge Jewish population, steadily evaded the agreement by one trick after another. But at least, one step had been taken; the equality of the Roumanian Jews was officially recognized by Roumania and approved by the great powers of Europe.

The next step occurred in 1902, when Theodore Roosevelt was President of the United States and John Hay Secretary of State. At that time the persecutions in Roumania had begun to drive Roumanian Jews in considerable numbers toward America. Mr. Hay made this his reason for treating the problem as one in which the United States had a direct interest on account of immigration; he therefore addressed a letter to all the powers which had signed the Treaty of Berlin, pointing out that Roumania had violated the treaty, was still oppressing its Jewish subjects, and that these people were being driven to America as poor, ignorant, unhappy immigrants. His complaint was made on the double ground of humanity and of American interests, and he appealed to the Treaty for his authority. The note made a great impression throughout the world, but Roumania continued to discriminate against the Jews.

The problems of the Roumanian Jews have not been solved even in 1930. In 1913, at the close of the Balkan Wars, the United States again brought up the matter in international meeting, again was sustained, and again results were nullified by the administration of the law in Roumania. And still today there are protests, complaints, defensive propaganda, and the Roumanian Jews still suffer as aliens, a hated minority in the land of their birth.

IV. RUSSIA, 1879–1911

THE great issue with regard to Russia was the same as with Switzerland, but multiplied many times because of the great number of Russian Jews in America, the desire of many of them to return to Russia for business or personal reasons, and the fact that the conflict was not between the small United States of the mid-century and a little Switzerland, but between two of the great nations of the earth.

But beside this legal and political issue, sympathy with the condition of the Russian Jews themselves was frequently aroused in the generous and sympathetic American people. The hard plight of the Russian Jews was one influence in making the American government insist so constantly on the rights of

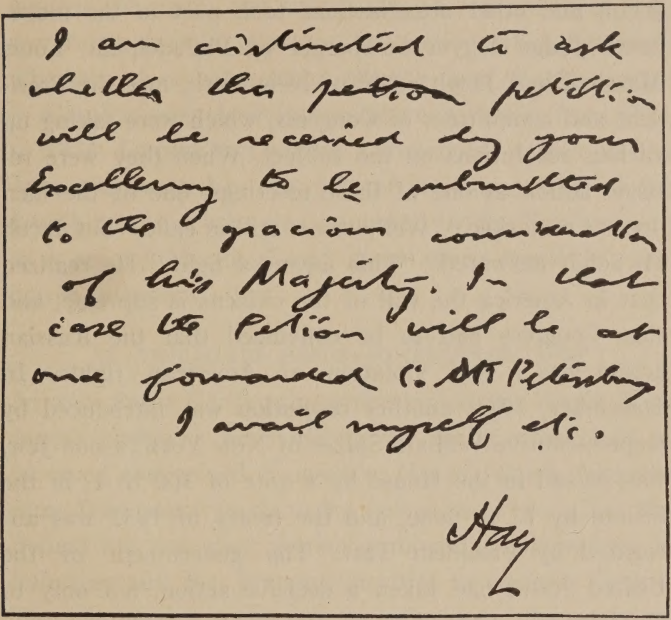
American Jews in Russia. This sympathy burst forth in the early eighties, when the pogroms and the legal discriminations began; in the nineties, when there were renewed attacks on the Jews; but it reached its height after the terrible massacre of Jews at Kishinev on April 19th to 21st, 1903. This was a systematic pogrom, inspired by agents of the government, whose will was carried out by the mob and the police; it lasted three days, while the Jewish section of the town was laid waste, forty-seven Jews killed, over six hundred injured, and over two thousand families rendered homeless. The worst feature of this crime was the fact that it was carefully planned by responsible people, the mob was led by army officers and students for the priesthood, the police stood by watching, and finally when the word went out from headquarters, the riots stopped as if rehearsed.

All over the world sprang up a spontaneous burst of protest against Russia and of sympathy with the Russian Jew. In the United States, meetings were held in fifty cities, where Jew and Christian, public officials and ministers of many denominations, joined in a cry of protest. A hundred thousand dollars was raised in the United States for relief of the victims. And a great petition was prepared, requesting the Czar to bring about an end of religious persecution in his territory. This petition was signed by 12,500 Americans, including a large number of Senators, Governors and Mayors, three Archbishops and seven Bishops; President Roosevelt, after considerable thought, sent the petition to the Russian government, but the Czar declined to receive it. However, the petition did not need to be officially received; it did its work as an expression of the true sentiment of the American people in the face of such terrible religious persecution.

After Kishinev, there were further pogroms, further relief funds, further immigration to America, often aided by relatives who were already fortunate enough to live in a free land. Nothing could be done to influence the attitude of the Jew-haters of Russia; the list of attacks on Jews from Kishinev to the World War makes monotonous reading. But the most important relation of the United States to Russia was not in the way of unofficial protest against local abuses, but of official action in order to change the attitude of Russia to American citizens, whether they were Christians or Jews.

The two countries had made a treaty in 1832, when the people of each had little occasion to visit the other, and when the United States had no particular connection with the Russian Jews. Besides, the worst period of oppression for the Russian Jews was still to come. So that the first test case of the American passport did not rise until 1879, when a naturalized citizen of the United States, a Jew, moved back to Russia and tried to buy real estate; this was against the Russian law, and the protest of the United States minister on his behalf did not help him. From that time on the argument continued for thirty-two years. On the Russian side was the point that Jews were prohibited from living in certain cities, and engaging in certain trades in Russia, and that foreign Jews could not expect more rights than the Jews of Russia. On the American side was the argument that an American citizen is such without regard to his race or religion, that no foreign power has a right to ask questions or make distinctions between American citizens, and that the passport of the United States should take an American citizen anywhere in the world. The treaty was not clear on this point, and the Russian government hated Jews and would not yield in their favor.

Time and again cases of American Jews arose, when they were refused passports, or when they were granted passports but were forced to sell their business and move out of Russia, or when the Russian police made arbitrary decisions and our minister intervened. As Russian Jews were moving steadily to the United States, the issue grew steadily more important; more of them wanted to return to Russia for business or to visit their relatives, and the sentiment against Russia was growing steadily stronger in the United States. The classic statement of American protest was written by Secretary of State James G. Blaine in 1881 to our minister in St. Petersburg. In this letter he outlined several cases that had already arisen, traced the Russian law with regard to foreigners in the past, and showed that discrimination against foreign Jews was a new policy at that time, though one on which America had already spoken clearly with regard to Switzerland. He particularly urged our



I am instructed to ask
whether the petition petition
will be received by your
Excellency to be submitted
to the gracious consideration
of his Majesty. In that
case the Petition will be at
once forwarded to St Petersburg
I avail myself etc.

Hay

PETITION TO THE CZAR

representative to make plain what was due the citizens of the United States in return for the equal treatment given by this country to the people of Russia.

This condition continued, with diplomatic notes, arguments, and no change in the actual conditions. Finally, in 1910, when William Howard Taft was President, the American Jewish Committee decided to press the matter to an issue, and addressed a letter to the President on the basis of everything that had gone before. The B'nai

B'rith and other organizations took part in the movement. Judge Mayer Sulzberger of Philadelphia, Louis Marshall and Jacob Schiff of New York, met the President and committees of Congress, which were taking up various resolutions on the subject. When they were refused action at one of these meetings, one of the men present remarked: "Well, we are still in exile," but Jacob H. Schiff answered: "This means a fight." He realized that in America the will of the citizens is supreme, and that Congress had to be convinced that the Russian action was a real violation of American rights. In December, 1911, another resolution was introduced by Representative William Sulzer of New York, a non-Jew, was passed in the House by a vote of 300 to 1, in the Senate by 72 to none, and the treaty of 1832 was abrogated by President Taft. The government of the United States had taken a decisive action, not only to befriend the Jews, but to defend its own citizenship, whether held by Jew or Christian, against any discrimination or attack from without. No man's citizenship in the United States might be harmed or weakened because he was a Jew.

V. PERSIA, 1897–1921

PERSIA is a smaller country, and one that has not attacked the Jews to any great extent. But even here the United States intervened at two different times to protect the Persian Jews. The first was in 1897, when our minister protested to the Shah at a time of mob violence against the Jews, and urged him to protect them; our secretary of state approved his action when reported. The second occasion came when a Jew, Rabbi Joseph S. Kornfeld, was American minister to Persia, from 1921 to 1924. During that period a threatened attack on the Jews was averted by the prompt and wise action of the Jewish minister, who was compared by the Persian Jews to a second Mordecai and given every honor in their power to bestow.

VI. VERSAILLES PEACE CONFERENCE, 1919

AT THE Peace Conference which closed the World War, Jewish problems were among the many which had to be faced and solved if possible. Hence Jewish delegates came from many lands to lay before the Peace Commissioners the two great Jewish problems, the homeland in Palestine and the Jewish minorities in eastern Europe. The one needed a charter, the other needed protection, as we have seen. This history cannot take up these great problems of world Jewry in full, but must consider the American side of them—what the Jews of America attempted, and what President Woodrow Wilson approved and incorporated in the treaties of peace.

A number of Jewish organizations sent representatives to Paris in 1919, either to express their ideas or to observe the course of events; the two most important of these were the American Jewish Committee, represented by Louis Marshall and Dr. Cyrus Adler, and the American Jewish Congress, represented by Louis Marshall, Judge Julian W. Mack, Rabbi Stephen S. Wise and several others. These joined with the Jews of various other nations in a Conference which met to discuss the two great problems for which they were all assembled; they also waited directly on the President of the United States to present him their requests as American citizens. President Wilson took several actions as a result of all this; first of all, he included the Jewish problems among the hundreds of questions that had to be considered. The Peace Conference took up, not only the question of Palestine, in which Great Britain had so great an interest, but also the question of the Jews of the various nations of eastern Europe, which was important to them alone. As to this latter problem, several different solutions were proposed; one was an arrangement for the Jews to be treated as a minority group with its own rights in the newly formed nations, such as Poland and Czecho-Slovakia, and the older ones, such as Roumania. Another was to follow the American system, of equal rights for every person as a citizen, whatever his religion or race might be. And these solutions were complicated by serious charges and denials of the persecution of the Jews in different lands, the administration of the law, violence by mobs, and economic boycott to starve them out.

President Wilson took action on every one of these points, and was one of the men who tried to lay the foundation of a new era in eastern Europe, as in other parts of the world. The Polish leader, Paderewski, challenged the Jews on the facts, and asked for an investigation commission of Americans; President Wilson appointed as chairman of this commission a Jew, Henry Morgenthau, who had previously served with distinction as ambassador to Turkey. At the same time a British commission was appointed, headed by another Jew, Sir Stuart Samuel. Both these commissions reported that the facts of Jewish persecution were clear enough; they differed in regard to causes, as the Morgenthau commission held that the Polish government was not responsible directly, and hence these were not pogroms after the Russian model. The commission spent nine weeks in Poland in the summer of 1919 and presented its official report to Congress in December, 1919.

Meanwhile, the cause of the Jews in eastern Europe had been incorporated in the various treaties, and President Wilson had a full share of responsibility for this, as for every action of the peace conference. He had received the Jewish delegates to hear their opinions as early as March, 1919, and the treaties with Germany and Poland, which were signed in June, included clauses covering the question, as did all the treaties later signed with other nations, including Austria and Roumania. Everywhere the rights of the Jews were officially protected by law, whether the local government enforced that law or not, and everywhere American influence had been decisive in the result.

In the Polish treaty, the most important on account of the number of Jews concerned, the civil and religious rights of every person in Poland were guaranteed, whatever his religion, his race, or his previous nationality, and all were made citizens by law; these were the rights of individual citizenship according to the American, liberal idea. In addition, certain rights of a minority people, which American Jews do not need or desire, but which the Jews of Poland felt were important for them, were also protected: rights to have their own schools, their own Sabbath day, and so on. And all these rights, of both kinds, were protected by the League of Nations. No wonder that President Wilson seemed the savior of Europe, the liberator of the Jews.

Palestine also came under consideration. Here the President's interest was known in advance through a letter to Rabbi Stephen S. Wise, in which he declared his approval of the Balfour Declaration and his interest in the Zionist movement. Hence his approval was easily won for a British mandatory, which should advance the Jewish national center in Palestine, and which was finally sanctioned by the League of Nations at the San Remo Conference, in May, 1920.

Again, as so many times before, America proved a champion of Jewish rights and of humanity before the nations of the world.

Review Questions

1. Give several situations where the American government interested itself in the Jewish people.
2. Give different reasons for this interest.

3. What was the important issue with Switzerland? With Russia? Was there any difference between the two?
4. What was the important issue with Roumania? With Morocco? With Persia?
5. State the part played by Jewish representatives of the United States in protecting foreign and American Jews.
6. What was the official and the popular attitude of America toward pogroms?
7. What were the Jewish problems at Versailles? What had America to do with them?

Topics for Study

1. The conditions in each of the nations named in the chapter, to see why American help was needed. What sort of help was needed in each particular case? Did American aid solve the question? Why?
2. Was the American attitude toward Jews animated in any particular case, by: (a) humanitarian sentiments, (b) sympathy for the Jews as a people, (c) protection of American citizens, (d) regard for American immigration policy or other national policy?
3. Study the influence of Jews on American action regarding Jewish problems; see whether this influence was proper or excessive, and how it was exerted.

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CHAPTER 21.

The American Jew in the World War

THE earlier wars of the United States were fought when there were few Jews in the country, and those few did their full duty and more for America in its need. What are the facts about the more recent wars, when the Jewish community of the United States had grown to huge size, and consisted of many different groups and factions, from many different lands? We shall now glance very briefly at the part played by American Jews in the Spanish-American War of 1898, and more carefully at their contribution during the World War, from 1917 to 1918; we shall see that the fine record of earlier days was far surpassed by the contribution of American Jews during these later wars.

I. THE SPANISH-AMERICAN WAR

THE first call for volunteers to fight for America after the great increase of the Russian Jews came with the Spanish-American War. For this war fairly accurate, but by no means complete statistics exist; it is known, for example, that the War Department gave 4,000 furloughs for the holydays, so there must have been at least that many Jews in the service. There were records of about thirty Jews who were army officers and twenty who were officers in the navy. Of these army officers, four reached the rank of Major, while in the navy the highest rank attained during the war was that of Commander. Fifteen Jews were among the crew of the Maine, the destruction of which occasioned the war; a half dozen served in Roosevelt's famous regiment, the "Rough Riders"; the first man to fall in the Battle of Manila was a Jew, Sergeant Maurice Juster of the First California Volunteers.

There were three Jewish naval officers who later reached the rank of Rear Admiral, though all of them were much younger and lower in rank at the time of the war. One of these was Lieutenant Joseph Strauss, who later held an important position in the World War. One was Lieutenant Commander Edward D. Taussig, who occupied Wake Island (Oceania) for the United States, and was the first American officer in charge of the island of Guam; he was retired as Rear Admiral in 1909. The third was Lieutenant Commander Adolf Marix, like the other two a graduate of the United States Naval Academy at Annapolis, who was in command of the battleship Maine before her catastrophe, was secretary to the court of inquiry on the explosion, and prepared the report which was laid before President McKinley; he was then promoted to Commander and cited for gallantry in two engagements in Cuba; he was retired as Rear Admiral in 1910.

The record is short because the war itself was short, and the forces engaged in it small. But it is a fitting prelude to the tremendous outpouring of men and enthusiasm by the American Jews during the World War.

II. THE WORLD WAR

In the World War there were fully 200,000 Jews in the American army, navy and marine corps, more Jewish soldiers than the entire Jewish population of America at the time of the Civil War; enough Jewish soldiers to fill six complete divisions. The names of 150,000 men with their units, were gathered by the War Records Office of the American Jewish Committee, and check-ups show that this is at least 25 per cent short of the total. This is over 4 per cent of the total army, while the Jews number just 3 per cent of the population of the nation; the 40,000 Jewish volunteers may account for this rather remarkable excess for an unmilitary people. And beside these, 2,700 Jews who were not American citizens, left to fight with the Judeans in Palestine.

Of course, all the Jews, German and Russian, found their sympathies enlisted against Russia from the beginning. But when the United States entered the war and Russia dropped out of it, Jewish sentiment, always friendly to England and France, became entirely pro-Ally. The vast majority of American Jews supported the war as ardently as any people in the United States.

Of course, there were some pacifists among Jews, as well as among Christians. Some, from Russia, had experienced military oppression and seen military service in their childhood, and felt that the whole system was wrong from the beginning. Some were convinced of the injustice of war and its uselessness in advancing the cause of justice among peoples. As only Quakers and similar religious sects were exempt from military service, all other pacifists were imprisoned, offered alternative service instead of bearing arms, and often were very badly mistreated. Many of them showed as great heroism on behalf of their beliefs as the soldiers did in fighting for their country.

Of the Jewish soldiers, 48 per cent were enrolled in the infantry, the hardest and most dangerous branch of all, while only 27 per cent of the entire army were in the infantry; evidently, the Jews did not flock to the easy or the safe jobs, as some of their enemies have since said. The Jews had a larger proportion than the non-Jews in infantry, medical corps, and signal corps; a smaller proportion in cavalry and engineers; about the same proportion as the non-Jews in the quartermaster corps and the ordnance corps. In other words, the Jew in the army was very similar to the non-Jew, with only minor differences due to local conditions.

Ten thousand Jews were commissioned officers, more than the entire number who served in the Civil War, and 1,000 of these were in the navy,—a high proportion, considering how few West Point graduates or professional soldiers there were among the Jews. Almost all of them entered the service for the war only, directly from the various walks of civil life. The highest of all in rank was Rear Admiral Joseph Strauss, who had risen from Lieutenant in the Spanish-American War until now he was Rear Admiral, in command of the mine laying squadron in the North Sea; he was the second highest Jew serving in any of the Allied forces, ranking next to Lieutenant General Sir John Monash of the Australian Corps. Brigadier General Charles Henry Lauchheimer was the highest officer in the entire Marine Corps. While in the army there were 100 colonels and lieutenant colonels, 500 majors, and other ranks in proportion.

Whatever type of facts we examine, the results are the same: the Jews in the service were almost identical with their non-Jewish comrades. About 2,800 Jews died in service, and 10,000 others were wounded. The Jewish graves were designated by the Magen David, the six-pointed star, instead of the cross. Over 1,100 citations for valor were conferred on American Jews, 750 of these by the American command and 350 by other allies. 150 American Jews can wear the Distinguished Service Cross, 174 the Croix de Guerre, 4 the Medaille Militaire, and 3 the Congressional Medal of Honor, the rarest of all decorations, which was conferred on but 90 men during the entire war. Of these three, Sergeant William Sawelson, of the 312th Infantry, was killed in the act of heroism for which the medal was awarded; the other two, Lieutenant Sydney G. Gumperts of New York and First Sergeant Benjamin Kaufman of Newark, N. J., came through alive. Their official citations and those of many others with lesser decorations amaze us by their picture of a type of heroism that belongs to the age of chivalry. Here are parts of them: "Sergeant William Sawelson, for conspicuous gallantry and intrepidity above and beyond the call of duty. Hearing a wounded man in a shell hole some distance away calling for water, Sergeant Sawelson left shelter and crawled through heavy machine-gun fire to where the man lay, giving him what water he had in his own canteen. He then went back to his own shell hole, obtained more water, and was returning to the wounded man, when he was killed by a machine-gun bullet." "Sergeant Gumperts started with two other soldiers toward a machine-gun nest. His companions became casualties from a bursting shell, but he continued on alone in the face of direct fire, jumped into the nest and silenced the gun, capturing nine of the crew." "First Sergeant Benjamin Kaufman in the Argonne forest led a patrol to silence a machine-gun. He became separated from his patrol, and a bullet shattered his right hand. Without hesitation he advanced on the gun alone, throwing grenades with his left hand and charging with an empty pistol, taking one prisoner and scattering the crew, bringing the gun and prisoner back to the first aid station."

A specially touching fate was that of Michael Aaronsohn, a student in the Hebrew Union College, who volunteered in the combatant service and was totally blinded by a bursting shell on the field of battle. Aaronsohn recovered his strength but not his sight, and resumed his education, actually graduating as a rabbi. He has proved an excellent worker for Judaism, and also for the cause of his fellow-wounded in the World War.

The present author served in the army in France as a First Lieutenant Chaplain, so that these dry military records glow for him with the light of many incidents remembered. The Jewish soldier was a typical American soldier, neither more nor less; it is not necessary to claim more and less would be untrue. The Jewish soldiers were loyal, courageous, and reliable in the great emergency, exactly as their comrades of other groups; and this can be proved, not only by statistics, but also by personal memory and by the evidence of their fellows who fought side by side with them.

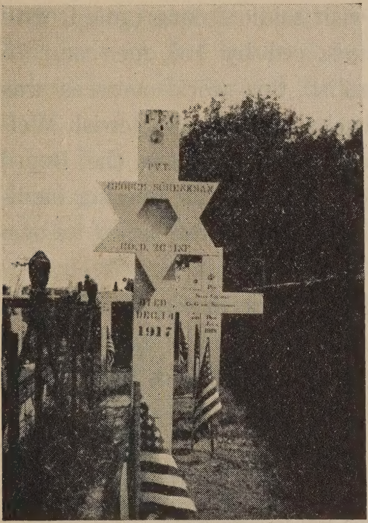
Certain units had a great many Jews; the highest percentage were in the Seventy-Seventh Division, the National Army unit from New York City, which was 40 per cent Jewish. One of the dramatic incidents of the war happened in this division, that of the famous Lost Battalion, which was surrounded by German troops and cut off completely from communication with the American lines for almost a week. When a courier was needed to break through the Germans and carry word back as to the location of the unit, the volunteer who managed to carry the message through was Abraham Krotoshinsky, a Jewish immigrant boy, and in peace times a barber by trade; here, in the Argonne forest, he saved his battalion and won for himself the Distinguished Service Cross.

Naturally, there was official recognition of the Jewish religion during the World War, as there had been in the Civil War, and it was correspondingly greater than at that time. In the Civil War there had been four Jewish chaplains to serve the soldiers; in the World War there were twenty-five, of whom twelve served in France and thirteen in the camps in the United States. In addition, there was one Jewish chaplain in the navy.

The work of the chaplains was important for several reasons. In the first place, it meant official recognition that the Jew was serving in the army beside his Christian fellows, that he deserved his own religious service as much as they. Then, it brought the Jewish boy a friend who understood him, was able to lead him in prayer, and also to help him in the hundreds of needs that arise when young men, many of them immigrants, are far away from home. The business of the chaplain was to act as a friend and helper of the soldier, to speak for him at headquarters, to visit him in the hospital, to follow him on the field of battle, and finally when the battle was over, to stay behind and see to the burial of the dead. Of the great number of Jewish soldiers in all the various units of the army, some at least had their own chaplains to stand beside them in battle, hospital, and burial ground.

III. CIVILIAN WORK

THE most important Jewish organization for war work was the Jewish Welfare Board, organized in April, 1917 by a number of national Jewish organizations, to represent the Jews of America, as the Young Men's Christian



Graves of Jewish Soldiers Were Marked with Magen David

Association represented the Protestants and the Knights of Columbus, the Catholics. Its chairman was Colonel Harry Cutler, of Providence, R. I., who practically worked himself to death through his tremendous service in this organization during the entire war; its vice chairman was Dr. Cyrus Adler, of Philadelphia, of whose activities we have heard in several other connections in this book.

This Board was one of the seven war-work organizations sharing in the joint drive for funds, together with those of Christian and non-sectarian character; it worked throughout under the direct recognition and supervision of the military authorities. It was never one of the greatest organizations for civilian service to the troops, but in its smaller field was one of the very useful ones. In the camps and cantonments at home it established 200 different centers, with 500 workers, and erected 48 buildings for its work. In France it established centers in the chief places where Jewish soldiers congregated, with 57 different centers administered by 102 men and 76 women. The first to establish this work overseas was Congressman Isaac Siegel, chairman of the Jewish Welfare Board Overseas Commission. Besides, the Board worked closely with the Jewish Chaplains, offering facilities and bringing supplies for them as well as for its own workers.

The climax of the welfare work in France came at Passover, 1919. I had been in France since August, 1918, and it was my second big opportunity for a Jewish service. The first was at the fall holy days, during the

JEWISH SOLDIERS IN FRANCE AT SEDER
Conducted by Chaplain Louis I. Egelson

doubtful days of the war; I held services in a Y. M. C. A. hut for five hundred Jewish soldiers, some newly arrived from the United States, some wounded in hospitals, and some in the engineers and quartermaster corps. Everyone was full of uncertainty about his own future and was likewise full of longing and fervor. Seven months later, on Passover, the war was over, troops were moving toward home; there was a gaiety, a thankfulness in the spirit with which we observed our ancient feast of freedom. At this Passover the Welfare Board arranged for the Passover meal and the entertainment of the Jewish soldiers.

Since the close of the war the Jewish Welfare Board has devoted itself to the development of Jewish community centers in most of the large cities of the country, though it still keeps a military department for the benefit of the Jews in the regular army and navy.

Beside this official representation of Jews in the war from the American side, there was personal participation of a great many persons of importance. A long list of names might be given here, but it is only necessary to study a few. For example, Professor Felix Frankfurter of Harvard was a special assistant to the Secretary of War; Eugene Meyer, Jr., was an officer of the War Finance Corporation, and so on. In particular, there were three Jews of the seven members on the Advisory Commission of the National Council of Defense, which was placed in charge of the entire industry of the United States, to direct all the factories of the country into the channels which were most valuable in the emergency. These three Jews were Samuel Gompers, President of the American Federation of Labor, an outstanding leader of American workmen for a generation or more; Julius Rosenwald of Chicago, a philanthropist of the Jacob H. Schiff type, and head of Sears, Roebuck & Co., the great mail-order house; and Bernard M. Baruch, a New York financier, who was later appointed chairman of the War Industries Board, with final authority over all the industries of the United States in their relation to production for the war. Mr. Baruch accompanied President Wilson to Paris as his chief economic advisor on all the business matters that came up in the treaties; since that time he established the annual Institute of Politics at Williams College, a real contribution to the understanding of national and international problems. These men happen to be outstanding in their ability but not in their loyalty; in that they were simply representative of the bulk of their fellow-citizens, Jews as well as Christians.

REVIEW QUESTIONS

1. Give figures on the participation of Jews in the Spanish-American War. Was this a large proportion of the army? Of the Jews of the United States?
2. Do the same for the World War.
3. Name one man who took part in both wars; state his special interest for us.
4. Trace the resemblance or difference between the Jewish soldier and other American soldiers, as in this chapter.
5. What was the importance of the chaplains? Of the Jewish Welfare Board? What did each do?

6. Name three soldiers mentioned in the chapter; tell their distinction.
7. List three civilians, with their distinction.

Topics for Reports

1. The work of the Jews of some other country in the World War. Compare with those of the United States.
2. A fuller biography of one of the men mentioned in this chapter.
3. Further names of interesting people, active during the World War.
4. An essay on the American Expeditionary Forces.
5. A study of the Judeans, the Jewish forces that served in the British army in Palestine.

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PART III

American Jews in the Twentieth Century

CHAPTER 22.

Anti-Semitism and Its Answer in America

IN THE course of this history, we have seen several occasions when Jews were disliked and opposed, including Peter Stuyvesant's wish to exclude them from the country and General Grant's order to keep them away from the zone of war. At the same time, we have seen many occasions when Jewish immigrants were welcomed, when American sympathy went out to Jewish sufferers in other parts of the world, when Jews proved themselves fine Americans and when the government of the United States officially befriended them. Today there is a new movement in America, called anti-Semitism, imported from Europe after the World War. We shall try to see what that movement is like, how it began, why America could tolerate it at this time, and also what was the American answer to it, and how the fair-minded citizens of our nation have made such a movement weak and meaningless in the United States.

I. ANTI-SEMITISM IN EUROPE

THE old religious persecution of the Jews, so common in the Middle Ages, stopped in the nineteenth century in western Europe, but many people still hated the Jews. So they looked for a new excuse or for a new manner to express their hatred. This was invented in Germany about 1870 and was called anti-Semitism. The name explains it well enough; it was the theory that the Jews were Semites, a different race from the Teutons, Latins and other Aryan races; then that they were inferior, that they could never mix with the ruling aristocratic Nordic or Latin race (whichever was attacking them, a German or a Frenchman), and ought to be driven out of the country or repressed by severe laws. As religious persecution was out of fashion, the anti-Semites turned to racial prejudice. Of course, the whole point of view is based on a fallacy. No race is pure or unmixed in Europe; every nation is made up of dark and light people, tall and short ones, with different shapes of heads on the outside and different ideas and emotions on the inside. The Jews are just one of many elements in a mixed nation like Germany or France or the United States; by their patriotism in war, their activity in peace, their participation in the business, literature and politics of the nation in which they are citizens, they prove that they really belong to it.

No one race is really better than any other race, so far as anybody has ever been able to prove. Most people in every race are about average in intelligence and morals, while each race has a few great men and a few criminals. So the accusations brought against Jews are either not true at all, or (in some cases) are no more true of the Jews than of any other people in the world. The injustice of persecution on either religious or racial grounds must also be recognised, whether against the Jews or against anybody else. Even if the statements of the anti-Semites were true, they would not make wholesale discrimination against the Jews proper; as it is, they are not only untrue but also unjust.

But this race theory was used from 1870 to 1914 as the theoretical basis for anti-Semitic political parties in the various countries of Europe; for the Dreyfus case in France; as a pretended justification for the terrible laws of Russia and Roumania, the boycott in Poland, the mob violence in Russia. These things were depicted as the self-defense of a nation against enemies within its gates. Since the World War particularly the Jew was made the scapegoat throughout central and eastern Europe; he was accused of starting the war, of losing it, of making peace. Every defeated government tried to shift the blame to the Jews. Every liberal party was accused of being dominated by the Jews. The Russian Revolution was accused of being a Jewish Revolution, because Jews benefited by it as much as Christians; and because some of the leaders, such as Leon Trotsky, were of Jewish birth, though they had neither religious nor national Jewish loyalty. So the massacres, the repressions, the expulsions, the horrors of Jewish life in eastern Europe from 1919 to 1925 were only partially repaired by the treaties of peace, with their guarantees of minority rights and their hope of Palestine,—for the rights were not always given, and only a few of the Jews could flee to the Land of Israel. In practically every case the anti-Semitic party was the party of retrogression, militarism, national propaganda and war; while the party which defended the rights of the Jews was that of progress and liberalism.

Naturally, these parties expressed their theories in books and magazines, and the number and virulence of these is amazing to us in America. One of them is important to us because it was imported to this country, the *Protocols of the Learned Elders of Zion.* This was a pretended minute-book of a secret meeting of the seventy Elders of Zion, who plotted to overthrow the Christian nations and rule the world. The thing is so obvious a forgery that it is hard for us to realize how many people, not knowing any better, believed it, and what terrible misery it has caused to our brethren. Of course, there could not have been such minutes, for there was never such a meeting, there never were seventy elders of Israel, there never was a united Jewish people in modern times (we have studied about so many parties and factions in this history), and there never was a plot of any kind on the part of the Jews to overthrow anybody. The book was published in Russia in 1904 by Serge Nilus, a Russian monk, as a weapon against the attempted Russian Revolution of that year; it was largely based on a French book written in 1865 as an attack upon Napoleon III.

II. ANTI-SEMITISM IN AMERICA

After the World War, all this anti-Semitism was suddenly brought to America, the race theory, the Semitic theory, even the Protocols. That is not surprising; the surprising thing is that some people in America were willing to accept it. Of course, some Christians had always had a religious prejudice against Jews because they have ben misrepresented for so many centuries as the killers of Jesus. Likewise, many social leaders had discriminated against Jews, either because some of them were foreigners or because they were supposed to have bad manners; Jews had been excluded from select social clubs, fashionable summer resorts, and so on. But this was a new and far more terrible attack, a definite accusation against the Jews of America at the present day.

The infamous and ridiculous Protocols were reprinted in America, and other books based on them. One book which appeared, *The Jews in America* by Burton Hendrick, tried to show that the Spanish and German Jews were acceptable because they were of the white race, but that the Russian Jews were descended from Tartars and so were a menace to the racial purity of America. Most conspicuous of all, beginning with 1920 a series of articles based on the Protocols was run in the Dearborn Independent. This was the personal publication of Mr. Henry Ford, the great automobile manufacturer and multimillionaire of Detroit. In these articles the old accusation of a Jewish conspiracy was renewed, and in addition there were all sorts of minor charges, such as that Jews were demoralizing the stage and movies, were selling liquor, and that a Jew was an aid of Benedict Arnold in the Revolution. We have seen in the case of David S. Franks what the facts were on this last charge. As to the others, there is no doubt that some Jews are criminal and some are immoral, but this is not exclusive with them. Some Christians also are disobedient to the teachings of their religion, and the laws are made to punish anybody who disobeys them, whatever be his ancestry or faith. Many of the leaders of American Jewry were attacked openly by name. These articles were printed for several years; four little books were made of them, and sent out free to thousands of important people, to libraries, and sold below cost to the general public. Everything was done to convince the American people that the Jews were a dangerous element in American life, particularly that the "international Jewish financiers" were ruining the United States in order to rule it.

At the same time, a tendency was evident to exclude Jews partially from certain universities, just as in old Russia, in order to maintain the good manners, the high social standing of those institutions of learning. In other words, the son of an immigrant Jew, the poor boy who tried to work his way through college and to become a physician or lawyer, was not as desirable to the university as the son of wealthy parents, who wore better clothes and could mingle in gentile society. Such a proposal, to limit the number of Jews entering the university, was made by President Lawrence Lowell of Harvard University at the commencement of 1922, but was completely defeated by the Board of Overseers of the university after a thorough investigation. Two Jews served on the committee of investigation with a number of non-Jews; the conclusion was that an American university must be open to all good students, without regard for anything except their ability and their desire to study. There is an impression that some other universities, however, are limiting the number of their Jewish students.

Some Russian aristocrats who had fled to America after the Russian Revolution, being against both Jews and radicalism, tried to persuade the Department of State and the American people that Jews were radicals and radicals were Jews, and that Jews were responsible for the policies of the Soviet government in Russia. This particular charge, however, convinced practically nobody and had no more influence than its origin deserved.

Most important of all, there were two practical movements in American life at that time which concerned Jews. The Ku Klux Klan was a secret organization, founded in 1915 in Georgia in imitation of the old Ku Klux Klan of Reconstruction days, but with a far different platform, which included opposition to the Negroes, Catholics, Jews and foreign-born. Only white, Protestant, gentile, American-born men were admitted as members of the Klan, which claimed to have the only true "Hundred per cent Americans." The Klan opposed Jews, as it did other groups, by business boycott, political opposition, and sometimes by active violence. Jewish school teachers were discharged in small towns or country districts, Jewish business men boycotted to drive them from the community. Anti-Semitism, while not the chief purpose, was one of the principles of the Ku Klux Klan, which was most powerful from 1920 to 1925, and claimed at one time a million members.

The second and far more important movement was one to limit immigration into the United States. In this, opposition to the Jews was only one motive; it was combined with self-protection of laborers, fear of foreigners, hatred of Italians, and fear of the Catholic Church. But Jews suffered very seriously from this movement. As we have seen, Jewish immigration increased hugely after 1880 and still more greatly after 1890, most of it coming from Russia and the other lands of eastern Europe. During all this time the immigrants were badly needed to help build up the country, and were welcomed as refugees from persecution. The first limitation on immigration had been passed in 1882, but from then until 1921 the exclusions were few and for definite reasons; criminals were excluded, persons with infectious diseases, paupers, contract laborers, finally also those who were illiterate and could not read even their own language. But in 1921, owing to the urging of the Klan, the American Federation of Labor, and others who agreed with them, a law was passed by Congress cutting down the numbers of foreigners to be admitted to America, and in 1924 a still more stringent law was adopted, by which the United States would admit in one year only 2% as many people of each nationality as were living in this country in 1890. By taking that year, the Germans, English and Irish who had been coming before 1890, were allowed to continue if they wished; but the Russian Jews and Italian Catholics, as well as some other groups who had been coming since 1890, were largely excluded. This was not strictly anti-Semitic, but opposition to the Jews and the desire to prevent their increase in America were certainly among the reasons for this legislation.

III. THE AMERICAN BACKGROUND

AN IMPORTANT fact is that this was not the first anti-alien movement in the United States, but merely the first time such a movement was directed against the Jews. Every time there had been a great increase in immigration, particularly from a strange country, some Americans would band together to oppose the newcomers. This was the fourth such movement of opposition in the history of the United States; it was the first to include opposition to the Jews because this was the first time the Jews were an important factor numerically in the immigration.

Probably the first was the Alien and Sedition Laws in the time of John Adams. The second attack was the

Native-American movement of the 1840's, culminating in the Know-nothing Order of the early 1850's, which was levelled against the Irish particularly; there were riots, a convent was burned in Boston, candidates were nominated for various offices on the platform, "America for Americans." But the Irish became accepted as Americans in a few years, were no longer strangers, and the opposition to them died down. Soon there was opposition to the Germans, who made up the next great wave of immigration. Most of the Irish and many of the Germans were Catholics, so the third great movement against immigrants was in the form of the American Protective Association, a secret organization of the 1890's. This Association opposed the Catholic Church, which it feared was about to rule America. The Ku Klux Klan with its agitation against the Jews, Italians and others of the so-called "new immigration," was simply the fourth movement of fear against the new groups which were coming to America. Every successive wave of immigration was urged by the same motives, desire to worship freely, desire to find prosperity, the need to flee oppression or poverty in the Old World. The Russian Jews, like the German Jews in their time, wanted freedom to worship and a chance for happy homes; so had the Pilgrim Fathers three hundred years ago.

We have already pointed out that the Russian Jews seemed strange to older Americans in their appearance and manners, and that it took them a while to accustom themselves to American ways. They wore beards, they spoke Yiddish, they were used to a land of handicrafts, of autocracy, of Jewish isolation; they found themselves suddenly in a modern democracy, a machine industry, a land where Jews had to meet and deal daily with other people, and to share with them in the government. The sudden increase of the Jewish community of the United States was very noticeable, especially in New York City. So it was natural that the fourth anti-alien movement in American history should include these new foreign-looking Jews among the objects of its hatred and opposition. At present (1930) only about 11,000 Jews a year may enter the United States, as contrasted with 100,000 a year before the World War.

IV. THE AMERICAN ANSWER TO ANTI-SEMITISM

As WE might expect in a land of freedom and liberalism, the anti-Semitic movement was taken up in America only by certain groups, largely the ignorant, bigoted people who lived in small towns and did not know the Jews, and those who hated any strangers and were ready to believe any lies about them. The great majority of Americans were too fair and too intelligent to believe these accusations or join these societies of opposition.

On December 1, 1920, the American Jewish Committee appealed to fair-minded non-Jews for justice and fairness. Nine other national Jewish organizations signed this appeal, which concludes: "We have an abiding confidence in the spirit of justice and fairness that permeates the true American, and we are satisfied that our fellow-citizens will not permit the campaign of slander and libel that has been launched against us to go unreproved. . . . Let not hatred and misunderstanding arise where peace and harmony, unity and brotherliness, are required in order to perpetuate all that America represents, and to enable all men to know that within her wide boundaries there is no room for injustice and intolerance."

Many non-Jews also rose to the defense of the Jews and of justice, such as former President William Howard Taft, who spoke in many parts of the country on "Anti-Semitism in the United States." On December 5, 1920, the same week as the Jewish appeal, the Federal Council of Churches of Christ in America, the great Protestant union of church bodies, passed a resolution defending the Jews against these terrible accusations and attacking intolerance in any form. The next month Mr. John Spargo, who also wrote a book on *The Jew and American Ideals,* issued a protest against anti-Semitism, which was signed by 119 distinguished American Christians, headed by former President Taft, President Woodrow Wilson and William Cardinal O'Connell. They said: "The loyalty and patriotism of our fellow citizens of the Jewish faith is equal to that of any part of our people, and requires no defense at our hands. We believe that it should not be left to men and women of Jewish faith to fight this evil (anti-Semitism), but that it is in a very special sense the duty of citizens who are not Jews by ancestry or faith." In 1922 the Federal Council of Churches even passed a resolution condemning "organizations whose members are masked, oath-bound and unknown, and whose activities have the effect of arousing religious prejudices and racial antipathies," thus criticising the Ku Klux Klan, though not mentioning its name.

In 1924 a movement was established which went beyond words into practical organization; a joint committee on good-will was established by the Federal Council of Churches and the Central Conference of American Rabbis. Since that time much writing, speaking and other work has been carried on in the cause of good-will throughout the United States in cities, universities, and churches. The spirit of true religion is counteracting that of hatred and persecution.

V. ANTI-SEMITISM ON THE DECLINE

THE sudden rise of anti-Semitism in the United States was followed by an abrupt decline. The conditions of hatred and prejudice which perpetuated it in Europe did not exist in this country. The old opposition of group against group, the old rancors of wars gone by, were largely absent here. The race theory is being refuted by leading scientists, who show that one race may be able to produce as good citizens and as high a civilization as another race, given the same education and the same opportunities. The Ku Klux Klan weakened itself by entering politics, with the result that it made many political opponents; and by committing certain outrages which aroused the entire country against it. The result is that many states have forbidden masked organizations, the Klan has taken off its masks and with them its mystery, and has become merely a secret order like many others.

Most important of all, the virtual stoppage of immigration means that the older immigrants are rapidly becoming more and more like Americans of the earlier generations, there are no new immigrants to take their place, and there is nothing against which the "antis" can rage. As every new wave of immigration in the United States was followed by an anti-alien movement, so the decline of every immigration wave was followed by the stoppage of the agitation. The quota laws of 1921 and 1924 have insured America for some time to come against both a wave of immigration and a movement against the foreigner.

We have mentioned already the Dearborn Independent, the organ of Henry Ford's opinions and policies. Among the Jews who were attacked in this publication was Aaron Sapiro, a Chicago lawyer who was a national leader of the farmers' cooperative movement, one of the legacies of the farmers' friend, David Lubin. Now, Mr. Sapiro could not ignore the attacks on him as a tool of international Jewish financiers to ruin the American farmer; this accusation would ruin him and his work if it were generally believed. Men in an independent position, like Louis Marshall or Felix M.

Warburg, might ignore the attacks. But Aaron Sapiro sued Henry Ford and the Dearborn Independent for a million dollars for libel. He won a similar but smaller suit against a newspaper in Canada which copied the attacks against him. In the trial, which began in the fall of 1926 in Detroit, a mistrial was declared before the end, when it seemed to many observers that Sapiro was justifying himself and defending the Jewish people against the charges which had been levelled against them.

The trial never was called again, as Henry Ford apologized to Aaron Sapiro personally and to the Jewish people as a whole, and offered to make such amends as he could for the wrong he had done them. The letter regarding the Jewish people was sent to Louis Marshall of New York, President of the American Jewish Committee. In this Mr. Ford said: "I deem it to be my duty as an honorable man to make amends for the wrong done to the Jews, as fellow-men and brothers, by asking their forgiveness for the harm that I have unintentionally committed, by retracting so far as lies within my power the offensive charges laid at their door by these publications, and by giving them the unqualified assurance that henceforth they may look to me for friendship and good will." This apology closed the whole incident and marked the decline of anti-Semitism in the United States. But in foreign lands, where the Ford pamphlets had been translated and widely circulated, they were not withdrawn, even though Mr. Ford ordered that done, and so the harm begun here still goes on in distant parts of the world.

Anti-Semitism is rapidly declining again in America after its one serious outbreak. The American people as a whole will have none of it, even though certain sections of them received it gladly; anti-Semitism cannot be a permanent movement in the United States.

REVIEW QUESTIONS

1. Tell about the elements of anti-Semitism which were imported into the United States.
2. Describe the Protocols.
3. Give three ways in which anti-Semitism showed itself in America. Which was the most serious? Which influenced most non-Jews? Which hurt the Jews the most?
4. What American conditions favored anti-Semitism? Which conditions made against it?
5. Why was anti-Semitism a product of the post-war period in America?
6. What was done against anti-Semitism by Jews? By non-Jews? Which reply was the more important?
7. Show the decline of anti-Semitism in America, with its reasons.

TOPICS FOR REPORTS

1. Anti-Semitism in Europe.
2. The Know-nothing Party; the American Protective Association.
3. History of the first and the second Ku Klux Klan.
4. Make a collection of accusations against the Jews; are any of them true? Which ones, and to what extent?
5. Have the Jews any responsibility for the spread of anti-Semitism?

6. Explain and illustrate the attitude of leading Americans who were friendly to the Jews, past and present.
7. Should religion be favorable or unfavorable to intolerance? Illustrate by the attitude of religious bodies and religious people in the past to foreigners, to Jews, to the advancement of science.

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CHAPTER 23.

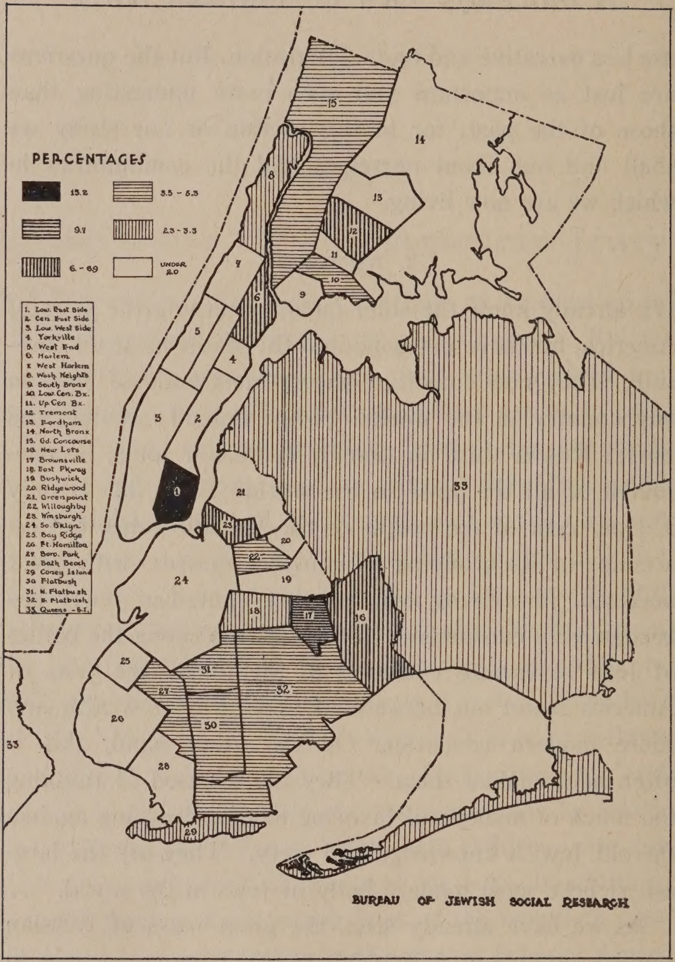
A Bird's-Eye View of American Jewry

WE HAVE now brought the Jews of America up to the present era in the progress of events. But as many of the questions we are most interested in are still unanswered, it will now be necessary for us to take a rapid survey of the American Jews of the twentieth century, and particularly of the present day. This study is not strictly historical, for it deals with living men and present issues; it is really applied history, for in it we shall see the next step after the various events and movements which we have already studied. Having taken the Jews of the United States piecemeal, according to their migrations, we shall now glance at them all together, as they are today. We shall want to know something about their numbers and wealth, where they live and what they do; about their various institutions by which they keep up the religion, teach their children, care for their poor, and protect the name of the Jews. In addition, we shall want to know which Jews of the twentieth century have been outstanding in the various fields of American life, in politics and business, in writing books and scientific discovery, in the labor movement and in philanthropy. To answer these questions we shall have to use less narrative and more description. But the questions are just as important and even more interesting than those of the past, for in this section of our study we shall find out about ourselves and the communities in which we are now living.

I. NUMBERS

We already know the chief facts concerning the Jews of America, but have not gone into the statistics at all carefully. They now constitute the greatest body of Jews in any country in the world, (with Poland second and Soviet Russia third in order), 4,200,000 souls, or one-fourth of all the Jews in the world. True, this is only 3½ per cent of the people of the United States, but on account of its grouping in compact masses, with great bodies of Jews living near together, American Jewry has become very conspicuous in the nation. Among the bodies of Jews in various countries of the world, the Jews of America stand out because of their greater wealth and more modern education. On the other hand, this is often held against them. They are accused of thinking too much of money; of favoring modern learning against the old Jewish knowledge and piety. They are the largest, richest, most modern body of Jews in the world.

As we have already seen, the great mass of Russian immigrants, about 2,000,000 people, have come over in the last forty years. It is therefore plain that over half the Jews of America have been born in the United States. Since the new immigration laws, this stream of foreign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2. Cen. East Side
3. Low. West Side
4. Yorkville
5. West End
6. Harlem
7. West Harlem
8. Wash. Heights
9. South Bronx
10. Low. Cen. Bx.
11. Up. Cen Bx.
12. Tremont
13. Fordham
14. North Bronx
15. Gd. Concourse
16. New Lots
17. Brownsville
18. East Pkway
19. Bushwick
20. Ridgewood
21. Greenpoint
22. Willoughby
23. Wmsburgh
24. So. B'klyn
25. Bay Ridge
26. Ft. Hamilton
27. Boro. Park
28. Bath Beach
29. Coney Island
30. Flatbush
31. N. Flatbush
32. E. Flatbush
33. Queens - S.I.

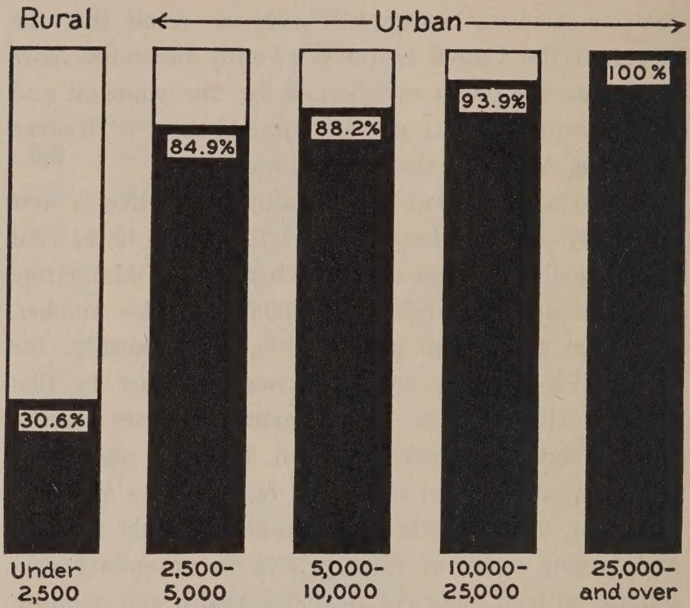
BUREAU OF JEWISH SOCIAL RESEARCH

NEW YORK CITY
WHERE JEWISH POPULATION LIVED IN 1925
IN TERMS OF PERCENT OF TOTAL NEW YORK JEWISH POPULATION

Jews to America has ceased, with the result that the Jewry of the United States is steadily becoming more American, the oldest members dying, the youngest and those born in America growing up, and those in between absorbing American customs and ideas.

Almost half the Jews of the United States live in New York City—the latest estimate is 1,765,000 or 30 per cent of the population of the city. The boroughs of Manhattan and Brooklyn each hold over 600,000 of this number, while the Bronx has another 300,000. Evidently, the Jews of New York live very near together in that crowded city, with its high apartment houses uptown and its high tenements downtown. In many places this is a convenience; but in just as many it is a very sad condition, depriving the New Yorkers of light and air, and forcing many of them to live in unsanitary conditions, without sufficient room for health and comfort. However, this condition is steadily growing better, for as fast as the people are able they move farther out to the better portions of the city and to the suburbs, leaving their old crowded homes behind. Even so, a great many Jews still live in the most crowded sections of New York City.

As to the country as a whole, 69 per cent of the Jews live in the eleven largest cities. Next to New York comes Chicago with 325,000 Jews and Philadelphia with 270,000, according to the best estimates (that is, the most careful studies) that have been made. There are no exact figures because the national census

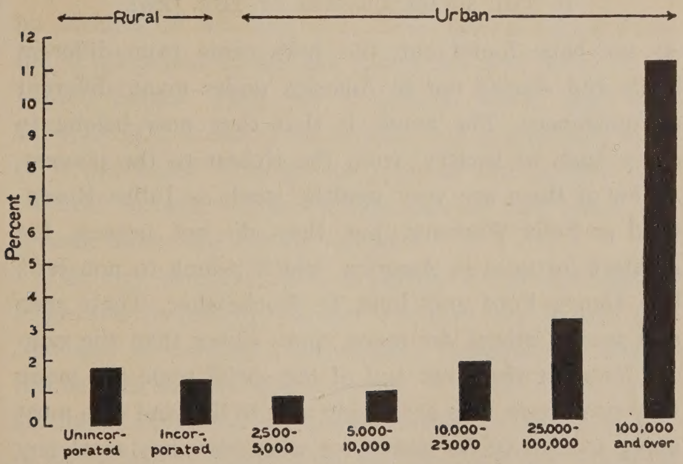


Courtesy Jewish Publication Society of America

PERCENTAGE OF PLACES HAVING JEWISH RESIDENTS
i.e. 30.6% of all towns having population under 2,500 have Jewish residents

asks no questions about religion, but only about the land of one's birth, so we must rely on estimates made in various ways. Seventy-eight per cent of the Jews of the United States live in six states, which have over 100,000 Jews each—including the states in which these great cities are located: New York, Pennsylvania, Illinois, Massachusetts, Ohio and New Jersey.

The first really thorough study of Jewish population in the United States was made by H. S. Linfield in 1927, and is printed in the Yearbook for 5689. Here you will be able to find the best estimates for your own city, and for every other city and rural place in the country where Jews live. Jews were found to be living in 2,477 different towns and cities in the United States, including every big city and a very large majority of small ones. In addition, 7,235 rural places, either villages or country districts, have a few Jews apiece, and about 110,000 Jews in all live in these rural communities. The percentage of Jews is 11 per cent of the total population in the great cities, and gets less and less till we get to the rural districts, where it is only .15 per cent. Jews live in every state of the United States, and are scattered widely within each state.



DENSITY OF JEWISH POPULATION IN THE UNITED STATES IN PLACES WHERE JEWS LIVE
i.e. in cities of 100,000 or more, 11% of the population is Jewish

This grouping is interesting because it is not exactly the same as that of the population of the United States as a whole. It means that the Jews engage chiefly in such trades and such lines of manufacture as exist in the great cities, and that they are found in a lower percentage in the country districts and the small towns. Not many Jews are engaged in farming, railroading, or such other occupations as would scatter them in the rural districts; they live in the big cities and are engaged in big city occupations. We have seen the reasons for this in the laws which compelled the Jew to live in cities in Europe, in the habits and tastes he brought with him to America; now we need merely notice the fact itself.

II. THE SOCIAL CLASSES OF THE JEWS

As we have found out, the Jews came from different lands and started out in America under many different circumstances. The result is that they now belong to every class of society, from the richest to the poorest. A few of them are very wealthy, such as Julius Rosenwald or Felix Warburg, but they do not possess the greatest fortunes in America, which belong to non-Jews like Henry Ford and John D. Rockefeller. These men and several others are many times richer than the richest Jews. At the other end of the social scale are many very poor Jews, who are barely able to live and who must apply to charity for assistance whenever they meet any kind of misfortune. The huge development of Jewish philanthropies proves this great need among poor Jews.

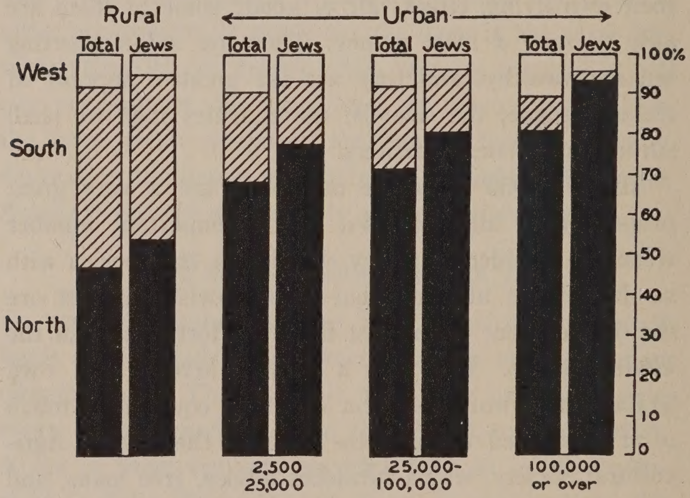
Many of these, of course, are recent immigrants who will soon become accustomed to America and begin to establish themselves.

The great majority of Jews are similar to the great majority of people generally. They are neither very rich nor very poor; they are comfortably situated, and make their own living, either fair or good; some of them are able to save a little money. They are self-supporting but not wealthy, and they are the greatest support of the synagogue, the schools, the charities that we shall survey in the next chapters.

About 80,000 Jews live on farms, not a very great proportion of all the Jews, but an important number when we consider that they started life in America with no farmers at all, and that these Jewish farmers are the development of the last thirty or forty years in the United States. They till a million acres; they own $150,000,000 worth of farm land and equipment, much of it purchased through the help of the Jewish Agricultural Society, which furnishes advice, free loans, and general aid to the Jewish farmer.

The city dwellers show a variety of occupations. A large and increasing number of them are in the professions, as lawyers, physicians, dentists; a few as teachers in schools and colleges. A good many have graduated from the workmen's bench to the ownership of factories. In manufacturing, the Jews are found in varying degrees in every line except steel manufacturing and railroading. The great copper mines belong to the

Guggenheims, important packing plants to the Morris family, and so on in every field of industry. But by far the greatest number of Jews are still divided between two lines, skilled labor and retail trade. The workmen, as we noted in connection with the Russian immigrants, are massed largely in certain industries, especially the



Courtesy Jewish Publication Society of America

POPULATION DENSITY OF JEWS IN THE NORTHERN, SOUTHERN AND WESTERN PORTIONS OF THE UNITED STATES AS COMPARED WITH DENSITY OF TOTAL POPULATION

Total population living in cities of 100,000 or over:
80% reside in northern section.
9% reside in southern section.
11% reside in western section.

While of Jewish population living in cities of 100,000 or over:
93% reside in northern section.
2% reside in southern section.
5% reside in western section.

needle trades; they have their own unions, make their own effort for good conditions, and they are a fairly stable element, though a few of them leave this type of work from time to time to open stores or factories of their own.

As to retail trade, this runs all the way from the push-carts of the East Side in New York to the small department stores in many a country town, and up to some of the greatest department stores of the country.

A conspicuous group of Jews, though not very many in number, are engaged in dramatic work, either in the theatre or in motion pictures. These are prominent because they are in a public line of work and because some of them are successful in it, and not by reason of their numbers. Probably there is not a much higher proportion of Jews in these lines than in the professions, of which they are very fond, both because they are often bookish and like to study, and because of the great importance attached to a professional career in the countries of Europe.

Certain studies recently made show that the Jews, when given time enough and when without external pressure, begin to scatter among the various lines of work, very much like the other people of the nation. Certainly, a few Jews are appearing now in every line, as builders, engineers, journalists, and so on. In many cases these Jews rise to eminence in their professions because they are ambitious and are willing to work hard for their success.

III. INTERMARRIAGE

IN CONSIDERING the Jewish community of the United States, one very important point is their loyalty,—whether they are marrying within the Jewish people and bringing up their children as Jews or are intermarrying with non-Jews and forgetting their Jewish allegiance. Certainly, there is some intermarriage, particularly in small towns where Jewish young people grow up among non-Jews and know very few other young Jews. In such cases it is natural that many of them should marry the young people with whom they are best acquainted. Usually the family that grows up then follows the religion of the majority and loses its connection with the Jewish people altogether. This is frequent enough in special cases, but not general even in the small towns, while in the large cities a far different situation exists.

A few years ago Professor Julius Drachsler made a careful study of thousands of records of marriages of all different peoples living in New York City, in order to discover how often they married among each other, and how often they kept to their own groups. He found that intermarriage was very common among every white group except the Jews, but that less than 2 per cent of the Jewish marriages were intermarriages, while 98 per cent were marriages with other Jews. Of course, this per cent grows greater in the second and third generations in America than in the first; yet even in the third generation it is exceedingly small when compared with other groups, or when compared with the total number of Jewish marriages.

So, whether through loyalty to the Jewish religion or the Jewish people, or because they feel more at home with Jews than with non-Jews, or because of their parents' wishes—whatever the reason may be—most Jewish young people are marrying within their own faith, are rearing their children as Jews, and are carrying on as a part of Jewry in America. Only a few of the Jews are dropping away from the faith through intermarriage.

But another type of intermarriage is more common—marriage between Jews coming from one country and Jews coming from another. The German and Austrian, Russian and Polish, Roumanian and Galician Jews are steadily coming nearer to one another in America. Even the old Sephardic aristocrats are being carried over by force of numbers and example. There is being steadily built up on American soil an American Jewry, which includes all these groups of different origin, intermingled through marriage, and influencing each other by contact and by mutual understanding. The children no longer maintain their pride of origin or the separatist attitude of their parents, but they all are united in the knowledge that they are Jews. The result is becoming slowly evident in the building up of a community of American Jews based on a commingling of Spanish Jews, German Jews and Russian Jews.

REVIEW QUESTIONS

1. What is the number of Jews in the United States; their percentage of the Jews of the world; of the population of the United States?
2. Describe the distribution of the American Jews, city and country, individual cities, New York.
3. How are the Jews distributed by wealth, occupation, social classes?
4. Are the Jews of the United States losing their identity by intermarriage? Cite figures.

TOPICS FOR REPORTS

1. The number of Jews in your own state, by cities, compared to the general population of the state, of the separate cities.
2. A study of the Jews in a particular line of business or industry.
3. A debate on intermarriage, reasons for and against, from the universalist and the Jewish standpoints. Especially the question, is it desirable that all peoples or religions should fuse into one? Is it better that each should be himself?
4. A study of some individual Jews you know, giving cases of intermarriage, of conversion to Judaism, of Jewish professional men, etc.
5. A study of your own family, from its landing in the United States to the present day.
6. Some literary studies of intermarriage; The Melting Pot, Ivanhoe, God of Might, or others.

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CHAPTER 24.

How the Jew Keeps His Judaism in America

ONE of the chief ideals and one of the most unswerving loyalties of the Jew in Europe was to his religion, his faith in the God of Israel. The German Jew was interested in the preservation of Judaism, the Russian Jew in the establishment of Jewish religious institutions. Looking over the great Jewish community of America today, the first question that presents itself is how far these Jews maintain their Jewish religion in America, and what their American Judaism is like today.

I. THE SYNAGOGUE IN AMERICA

THE best figures available about the synagogues in America are surprisingly low. There are about 3,000 Jewish congregations of every degree of belief and practice, and they have altogether about 400,000 members. Estimating every member to be the head of a family of five, which is very generous, there are only 2,000,000 Jews out of 4,200,000 affiliated with all the synagogues in the United States. Evidently, about half of the Jews in America are not synagogue or temple members.

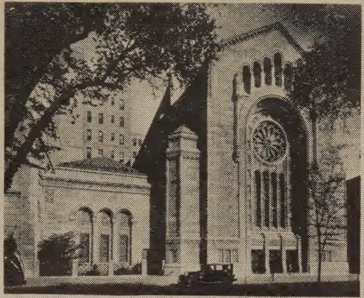
Some of these Jews who are not affiliated with synagogues are too poor to pay dues, some live in small towns where there are no congregations, and some attend religious services only on the high holydays in the fall. All the synagogues together have not sufficient seats for the worshippers on these holydays, so in many cities there are overflow services in connection with the great congregations; especially in New York, innumerable halls and motion picture theaters house temporary congregations for the holydays. Then, there are some Jews who no longer believe in Judaism, who have turned to other faiths for their religious comfort and inspiration, or who profess indifference and have no visible religion of any kind.

For these 3,000 synagogues there are about 1,300 rabbis altogether. This means that a great many of the synagogues are too small and poor to engage rabbis, and that many, especially of the orthodox type, are forced to be satisfied with such other officials as a cantor, shochet, and teacher. It means also that there are some congregations which cannot find rabbis, and that as they grow in numbers and wealth there will be more calls for Jewish religious leaders, especially for those who have been educated in America and who are fully at home among American Jews and Christians.

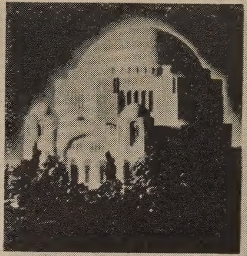
The total expense of these 3,000 synagogues is fully $30,000,000 a year, and is steadily increasing. The greatest ones have buildings seating several thousand people, and, attached to these, suitable accommodations for school work, entertainments, community center activities, and the like. Many have gymnasiums, swimming pools, and well equipped stages for dramatic production. Still more have club and class rooms and a busy program for men, women and children. At first this sort of activity denoted a very radical congregation, as only the most advanced reform temples had anything beside a house of worship and a place for study, but nowadays conservative and orthodox congregations also are furnishing this other service to their own members, and occasionally also to the general community.

One of the most remarkable things about the American synagogue is the number of new structures built within the past few years, as well as their great completeness and beauty. From San Francisco to New York, from Cleveland to San Antonio, from Chicago to Detroit, synagogues have been erected in which the expenditure of great sums of money, often as much as a million dollars, has brought full returns in a beautiful and useful structure. The newer synagogues are not usually built in the Greek, the Colonial or other styles which have been used in the past; most of them are in the Byzantine style, with great domes, suggesting the mosques of the Orient rather than Greek temples or Christian churches. The total value of synagogue buildings in the United States is at least $200,000,000.

In the majority of synagogues in the United States, no English is used in the service. A growing number are adding English sermons and are making the worship

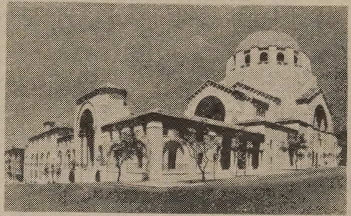


TEMPLE EMANU-EL
NEW YORK CITY



THE TEMPLE
CLEVELAND, OHIO.

TEMPLE B'NAI B'RITH
LOS ANGELES



TEMPLE EMANU-EL
SAN FRANCISCO

Temples Recently Built

more meaningful in other ways to English-speaking people, reared in America.

Of course, synagogue membership does not always mean deep qualities of devotion or of loyalty. But it is a fact that the man who belongs to a synagogue does pray sometimes and does believe in prayer, while the man who does not believe in it does not join a synagogue at all, so the membership list includes almost all who are devout in some way. But there are many Jews who consider themselves loyal, not to the God of Israel but to the people of Israel, without belonging to a synagogue; they are nationalists and serve the Jewish people in their own way, some of them very effectively. Their position is very far from the traditional Jewish view, in which religion and nationality were always associated, for the old-time Jews considered Israel a religious nation, and thought that the original constitution of Israel was given by God to Moses at Mt. Sinai.

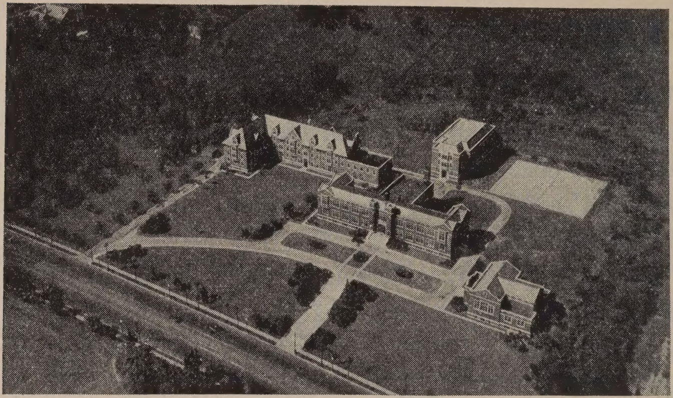
In ancient times the synagogue was the one and only center for the Jews, and every one of their activities and interests came from it; we have seen that the Spanish Jews followed this practice. Today the latest movement in religious life is to bring back many of these interests, which have grown up independently, into the synagogue again, so that Jewish education, culture and social life shall again be associated with the synagogue. And this movement is now being shared by synagogues of every type, from the liberal Sinai Temple in Chicago to the orthodox Jewish Center in New York City.

II. THE REFORM INSTITUTIONS

We have followed the slow growth of reform ideas among the German Jews, and the rapid rise of their institutions once these new ideas had made headway. Now we shall see how great the institutions founded by Isaac M. Wise have grown.

The Union of American Hebrew Congregations, founded in 1873, reports in 1930 that it has 281 congregations, with 57,000 members. As most of the congregations count only grown men as members, and only a few of them count women or young people, there must be about 250,000 Jews connected with these reform congregations directly and actively. Ten of these congregations have a membership of a thousand or more, the largest of all being the newly formed consolidation of two great New York temples, Temple Emanu-El and Temple Beth El, which now have a great structure as their joint temple and temple center.

This Union is the center of reform influence, as well as of much Jewish leadership and power. Almost all the reform congregations belong to it, including even the very small ones which are only able to engage a rabbi for the fall holydays. Its leaders are men of national reputation in various professions and fields of business; its prominent rabbis are outstanding men in the different cities in which they live, representing the Jewish people to the community as well as teaching and preaching Judaism to their own congregations. As the



Air View of Hebrew Union College, Cincinnati, O.

oldest and best organized group in American Jewry, with many of its wealthiest and most active men, the Union of American Hebrew Congregations has long held a position of leadership, though the orthodox and conservative organizations are now catching up with it. The total outlay of the Union is over $500,000 a year.

The Hebrew Union College in Cincinnati had in 1930 a total of 115 students, 55 others in the summer school, and 228 in the School for Teachers in New York City. Besides, there are now over 300 graduates of the Hebrew Union College who occupy rabbinical positions and are engaged in other types of Jewish service throughout this country; a few others have pulpits in England and Canada. The College has five buildings on a beautiful campus, located near the University of Cincinnati; it is a real cause of pride to any Jew to see this fine institution, the largest and best equipped rabbinical college in the world, with its administration building, library, museum, dormitory, and gymnasium,—a modern college in every way. Its faculty of thirteen regular members includes several scholars of international reputation; eight of the thirteen, including Dr. Julian Morgenstern, the president, are themselves graduates of the College.

The second big activity of the Union of American Hebrew Congregations is the Department of Synagogue and School Extension, which attends to the needs of religious education among the reform congregations. This Department publishes text books for religious schools; the magazine *Young Israel,* with which you

Ceremonial Collection at the Hebrew Union College are certainly familiar, and helps schools throughout the country in different ways. Under its auspices about 2,000 visits a year are made by rabbis and laymen to summer resorts, penal institutions, universities, small and isolated congregations, and all sorts of places where people need a Jewish message. The Department has also assisted in opening seven Hebrew schools in New York City, in addition to the many schools of its own congregations, thus trying to help all Jewish children learn about their people and their faith. The Department has two regional rabbis who travel from place to place, carrying on this type of work. The Director is Rabbi George Zepin, another Hebrew Union College graduate.

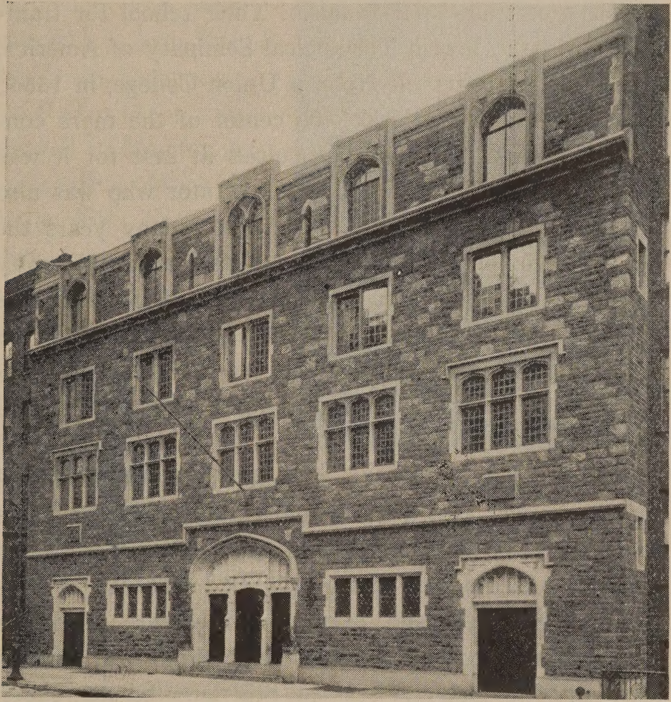
The Commission on Jewish Education is a special agency composed of men appointed by both the Union of American Hebrew Congregations and the Central Conference of American Rabbis, to advance Jewish education. This book is one of their products, to fit into a whole curriculum which they are developing for Jewish schools. This course of study is graded from the kindergarten through the high school, and is planned either for Sunday-schools or for schools in session several times a week. The Commission is also at work on the training of teachers for Jewish schools by organizing schools for teachers, giving lecture series and exhibits, and publishing books for the teachers as well. The Chairman of this Commission is Dr. David Philipson, of Cincinnati, and its educational director, Dr. Emanuel Gamoran.

The Tract Commission is likewise composed of men appointed by the Union of American Hebrew Congregations and the Central Conference of American Rabbis. It has already published seventeen tracts to spread information about Judaism among non-Jews. The tracts are sent to about 25,000 leaders of public opinion, consisting of ministers, judges, legislators, educators, etc. It also distributes holiday notices to the daily press in advance of each holiday. Dr. Leo M. Franklin, of Detroit is Chairman of the Commission, and Dr. Solomon B. Freehof, of Chicago is Vice-Chairman.

Two of the newer organizations which cooperate with the Union are the National Federation of Temple Sisterhoods, which was organized in 1913, and which has 340 organizations with 60,000 members; and the National Federation of Temple Brotherhoods, which was organized in 1923, and which has 120 societies, with about 20,000 individual members. Thus the aim is for every member of the family to find his own duty and interest in Judaism, the father in the congregation, the mother in the Sisterhood, the younger men in the Brotherhood, and the children in the religious school, with its clubs, high school department, and various classes. All these organizations exist, not merely so that people who know each other can come together under a Jewish name, but for special purposes. The Sisterhoods provide scholarships at the Hebrew Union College, assist the work of the religious schools, and furnish programs of entertainment and of study for the members themselves. The Brotherhoods try to build up attendance at temple, as well as to conduct educational activities of their own.

Finally, the reform group has an organization of rabbis, the Central Conference of American Rabbis, with over 250 members. You remember that Isaac M. Wise organized this in 1889 as the last of his impressive group of Jewish institutions in America. The Central Conference stands for reform Judaism, though it includes some members of more conservative opinions. It has published the Union Prayer Book, which is the prayerbook for the reform congregations, just as the old Hebrew prayerbook was for the orthodox ones; for this most of the separate prayerbooks written by individual rabbis have now been given up, and Isaac M. Wise set the example by giving up his own Minhag America in its favor. It has likewise published many sermons, volumes of its proceedings and scholarly papers, an Hagaddah for Passover, a Hymnal for religious schools and services, and so on. The Conference is an important body, for it consists of men important in their own communities and its opinions influence many other people.

A second training school for rabbis under reform auspices is the Jewish Institute of Religion, founded in New York in 1922 by Dr. Stephen S. Wise, who acted as its President, and is also rabbi of the Free Synagogue. The first class was graduated in 1926, and in 1928 there were 50 students. The Institute has brought a number of distinguished scholars from Europe to deliver lectures to its students; likewise several non-Jewish professors from American universities. With the establishment of



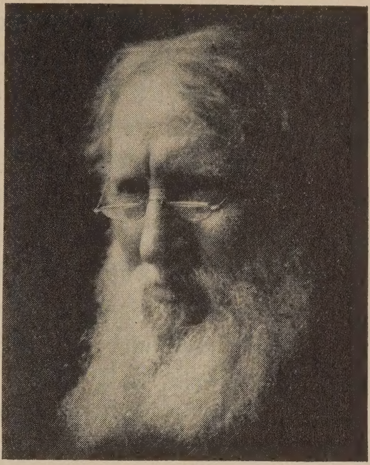
JEWISH INSTITUTE OF RELIGION, NEW YORK, N. Y.

the Jewish Institute of Religion, there are three rabbinical seminaries in New York City, one representing each branch of Judaism—a natural condition for a city like New York, the greatest Jewish city in the world.

III. CONSERVATIVE JUDAISM

THE next group of Jews to develop their own institutions to full growth in America were those who followed conservative or traditional Judaism. Their school for training rabbis, the Jewish Theological Seminary of America, came a decade after the Hebrew Union College, in 1886; it is located in New York, the center of the more conservative Jews. It had its difficulties at first for it was hard to find an experienced administrator who was also a Jewish scholar of standing, and for many years the conservative Jews did not have sufficient wealth or unity to support the Seminary properly. Finally, in 1902 the Seminary made a great forward step by calling as its president one of the outstanding Jewish scholars of Europe, Dr. Solomon Schechter, who put it on a firm basis before his death in 1915.

Solomon Schechter was a man of remarkable personality as was shown by his most unusual career. Born in a little town in Roumania in 1850, he had grown up in strictest orthodoxy, studying until he became a master of the whole field of Jewish literature. Then he moved to Vienna and became acquainted with modern learning of history and science. Still later he was called to England as tutor of Claude G. Montefiore, and was made Reader in Rabbinics at the University of Cambridge, one of the two great universities of England. While he was in Cambridge the romantic event of Dr. Schechter's career occurred—the unearthing of the Genizah at Cairo. In olden times the Jews would never destroy a Hebrew book, but when one became worn out they would put it away in a secret hiding place, called a Genizah. Dr. Schechter saw some of these scraps of

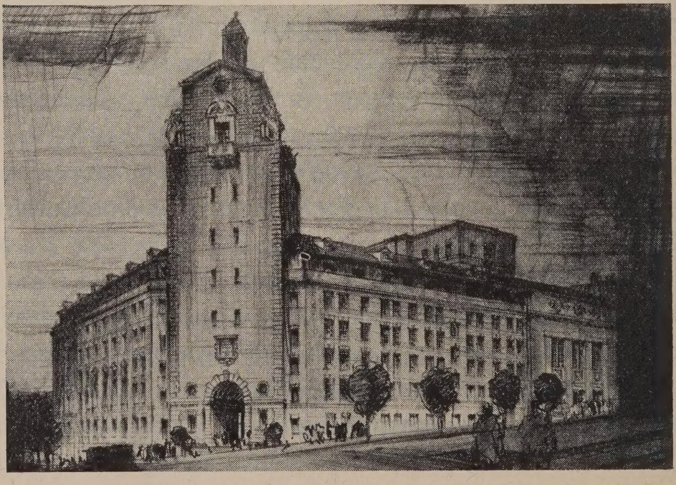


Solomon Schechter

parchment and papyrus which two English ladies had bought in Palestine and showed to him for an explanation. Much to his surprise, he found that one of these scraps contained a passage from the Book of Ecclesiasticus, or Ben Sirah, in the Apocrypha which had never been known in its Hebrew original, but only in a Greek translation. Naturally, this discovery excited him, as it did scholars all over the world, and made him eager to trace such wonderful material to its source. After considerable study, he decided that the great source for much of this material was the Genizah in the old synagogue at Cairo, Egypt.

So Dr. Schechter went to Egypt, found this old place with its thousands of pieces of ancient manuscripts, some of them complete books, others only torn bits of pages, and brought them back to the library of the University at Cambridge. He actually found the Hebrew original of Ben Sirah, and published it. Much of his later work was based on the deciphering and the application of these manuscripts, the discovery through them of unknown facts of Jewish history and unknown works of Jewish literature. And much of the work still remains to be done by later scholars.

It was this man, known through this striking work for the enrichment of Jewish knowledge, who was now brought to America. He continued his studies and his writing, much of which is extremely interesting to the general reader. He built up a strong faculty of teachers for his own Seminary. He organized the United Synagogue of America in 1913 for the "promotion of traditional Judaism in America." But his chief emphasis in all his teaching was on the idea of the Jewish people as a whole the world over, which he called "catholic Is-



Jewish Theological Seminary of America

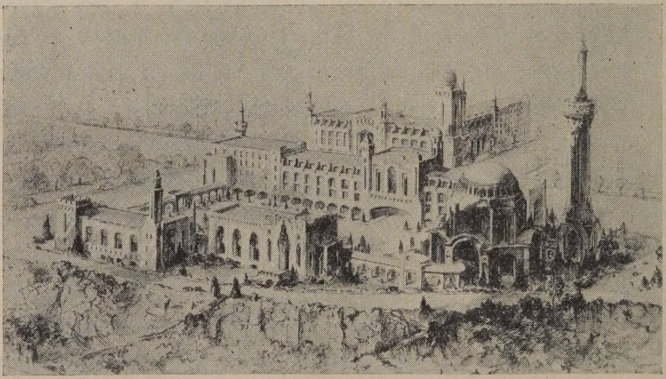
rael." His teaching was a reconciling doctrine, holding to the old but trying to relive it in the present day. He opposed many of the changes made by the reformers, but he saw the necessity of certain types of change if Judaism was to endure and to grow.

As a result of the development of its own group of followers, and their growing up in America, as well as of the leadership of this remarkable man, the congregations looking to the Jewish Theological Seminary developed a full organization of their own. In 1930 the conservative movement has its rabbinical body, the Rabbinical Assembly of the Jewish Theological Seminary, founded in 1901 and consisting of 200 members; the congregational body is the United Synagogue, which now has 214 congregations; 235 sisterhoods belong to the Women's League of the United Synagogue; and 107 groups of young people belong to the Young People's League of the United Synagogue. At present this is the most rapidly growing group of American Jews, and it is receiving many accessions from the ranks of the former orthodox. The Jewish Theological Seminary has 75 students, 193 graduates, a thriving teachers' institute, a remarkable library with a great collection of old manuscripts. Its president is Dr. Cyrus Adler; the chairman of its board of directors for many years was Louis Marshall, who was at the same time president of the great reform congregation, Temple Emanu-El, and a supporter of Jewish learning and Jewish piety in many different forms.

IV. AMERICAN ORTHODOXY

THE last to come to strength and to union in America was orthodoxy of the Russian and east-European type. For many years its adherents were poor and disorganized, as indeed many of them are even today. They were the latest comers to the United States, the last to learn the American way of organizing, the last to acquire American fortunes. On the other hand, they were deeply pious as they had been in their old homes, and made as great sacrifices as possible to maintain their little synagogues from the moment of landing in the land of promise.

Their older seminary is the Rabbi Isaac Elchanan Theological Seminary, in New York City, which was founded in 1896. The president of this seminary is Dr. B. Revel, and the institution is engaged in raising a



YESHIVA COLLEGE, NEW YORK, N. Y.

great sum and erecting new buildings in New York City for a new kind of educational enterprise. Instead of studying the rabbinic subjects in the Jewish school and the general field of learning in a university, as must be done by students of other seminaries, the aim of this institution is to have a complete university under Jewish auspices. Here students can study to become rabbis, and at the same time can also learn many subjects of a university curriculum. It is the logical outgrowth of the parochial school for Jewish children that there should also be a Jewish university combined with a rabbinical seminary. The seminary has a hundred graduates from its rabbinical department alone.

The patron organization of this seminary is the Union of Orthodox Jewish Congregations of America, with 179 congregations, formed in 1898; there is also a Women's Branch with 36 societies, which was founded as recently as 1924; and a group of rabbis, called the Union of Orthodox Rabbis of the United States and Canada, which has 300 members. Evidently, the orthodox Jews are beginning to come into their own in America. There is still a large number of little orthodox congregations which live by themselves and neither contribute nor benefit by these national organizations, with their annual meetings and their help for each other. The coming field of organization among American Jews is undoubtedly the bringing of these scattered remnants into the large organizations, although one may well doubt whether that bringing together will not make a few changes in the ideas with which the people started their smaller groups.

Orthodoxy is strongest in the east, particularly in New York, where people may live a strictly Jewish life if they desire. It is weakest in the smaller cities, especially in the west and south, where the Jews have most contact with non-Jews and are most influenced by the special conditions of America.

Another orthodox seminary, founded as recently as 1921, is the Hebrew Theological College in Chicago, whose president is Rabbi Saul Silber. This college has 450 students, of whom 125 are in the rabbinical course, and the others in preparatory and teachers' courses.

V. RELIGIOUS UNITY OF ALL JEWS

But everyone knows that the differences between synagogues are comparatively trivial; what is most important is that they are places where Jews worship God. All rabbis are preachers and teachers of Judaism. All rabbinical seminaries teach their students the Bible, the Talmud, Jewish history, Jewish philosophy of the Middle Ages, the same necessary subjects which a Jewish leader must know. All Jews agree in their main ideas of God and man. No Jews agree with Christians in these same points, or in most of them. So it is only natural and right that all these synagogues and rabbis should join together for the sake of unity among Jews and for the sake of the great ideals they share.

This could not have been done twenty or thirty years ago. We saw in previous chapters what bitterness existed then, how the reformers attacked orthodoxy in order to establish their right to change, how the orthodox resented reform and claimed it had no right to the name of Judaism at all. But that time of bitterness has passed for most people. The reform Jews have shown their sympathetic liberality through the aid they gave their Russian and Polish brothers during and after the World War. The orthodox are no longer under attack as they were at the beginning of the reform movement, nor are they attacking in return, as they were more recently when they felt themselves growing stronger.

So in our own time, in the year 1926, there was organized the Synagogue Council of America, which includes six organizations, the three unions of congregations and the three conferences of rabbis. This body has no control over those which compose it, for Judaism allows no authority over any congregation or any individual Jew; it is a council to discuss matters which they all have in common, and for action on subjects which concern all religious Jews.

The bond of union between these groups is the belief that the synagogue is the central body of Judaism—the exact opposite of the Zionist conception—and that the believers in the faith of Israel can best know each other and work together through their synagogues. The Synagogue Council of America is a promise of increasing unity, and of better days for the future of American Jewry.

REVIEW QUESTIONS

1. How many Jews take part in Jewish religious activities as regular members of synagogues, or in any other way?
2. Show the growth of Jewish institutions in order of development; the reasons for this historical order.
3. What are the necessary institutions of a fully developed group of Jews sharing one religious viewpoint? What extra ones have some of the groups developed?
4. Show how the American Jews are coming closer together in their religious life, and their religious organization.

TOPICS FOR REPORTS

1. A trip to one of the rabbinical seminaries.
2. A description of one of the great temples of the country, preferably one of the recent ones, with a community center. Both of these can best be done by a student who has been there.
3. Read and report on one of the interesting essays by Solomon Schechter, such as "Elijah Wilna, Gaon"; "A Hoard of Hebrew Manuscripts"; "Memoirs of a Jewess of the Seventeenth Century."
4. What you see in your own synagogue, with its meaning. Visit some other type of synagogue, and describe the differences, with their reasons.
5. What is the attitude of the three groups of Judaism toward the Sabbath, keeping kosher, music in the synagogue, confirmation and Bar mitzvah, Palestine, the Messiah?

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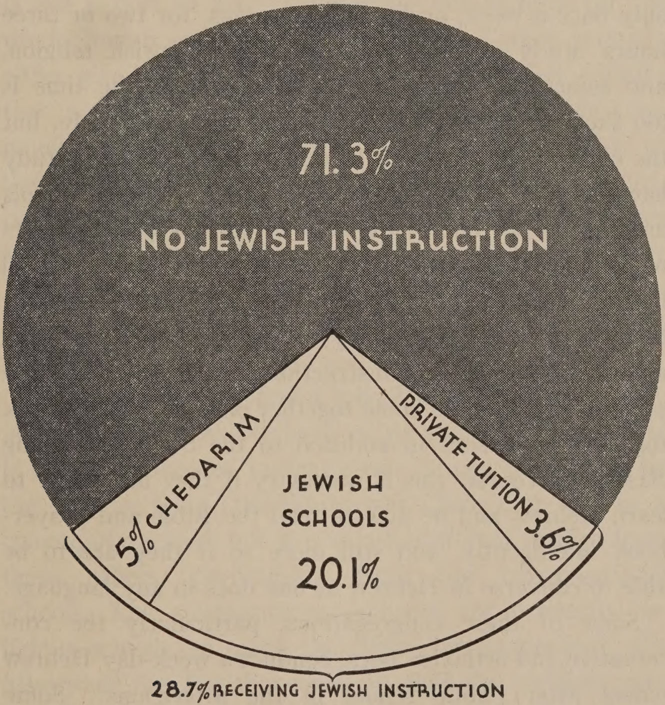
CHAPTER 25.

How a Child Receives a Jewish Education in America

IN ALL our study of the past, Jewish education went along with the Jewish religion, for everybody knew then, as now, that the Jews must teach their children what Judaism is if they are to continue living as Jews. The present day synagogue is very closely connected with the school, and with various types of Jewish training. But there are plenty of schools for those who belong to no synagogue, as well as for the radical Jews. Everybody who believes anything himself, or who belongs to any party at all, wants his children to share his knowledge and his beliefs. So this chapter will follow up the question, how a child receives a Jewish education in America. In addition, there are other educational agencies beside schools for children, which will be included here just to bring them into our picture.

I. ELEMENTARY JEWISH EDUCATION

THERE are 845,000 Jewish children of school age in the United States. A little more than one-fourth of these, 28.7 per cent, are now attending some kind of Jewish school. About 75 per cent of all Jewish children between the ages of seven and thirteen will have attended some kind of Jewish school at some time during this span of seven years. One-fourth of the Jewish children in America are not receiving any Jewish education at all. $8,780,000 a year is being spent for this Jewish training for these 240,000 children, just $36 a year apiece. The total is very high, but the cost per child is not nearly



PROPORTION OF JEWISH CHILDREN RECEIVING RELIGIOUS INSTRUCTION enough to give every child a really good Jewish education with an expert teacher, a good school house, and enough hours to master his subject.

Of course, the schools are not all alike; in fact, they are even hard to compare. There are all different kinds, which can only be listed here, without any complete description. First of all, practically every reform or conservative congregation has a school. Most of these meet only once a week, on Sunday mornings, for two or three hours' study of Jewish history, Bible, Jewish religion, and sometimes a little Hebrew. Of course, the time is too short to study the Hebrew language thoroughly, but the children can learn these other subjects if they study hard and if their teachers are expert. These schools used to be put out of the way in corners or basements of temples, but nowadays they often have fine school houses, next to the temple, with good class rooms for their work. Then too, many of the present-day schools are adding week-day instruction in Hebrew, so that some of the children come together once or twice a week for Hebrew lessons in addition to the Sunday morning classes; of course, this is necessary if they are really to learn Hebrew and be able to read the Bible and prayer-book intelligently, and still more so if they are to be able to converse in Hebrew as one does in any language.

Some of these congregations, particularly the conservative and orthodox ones, conduct a week-day Hebrew school after public school in the afternoons. Some of these meet daily, some two or three times a week. In the week-day school, Hebrew is almost always the chief subject of instruction, but the modern schools teach all the other subjects of the Sunday-school, too. Some of them even include clubs, choirs, and scout troops, conduct their own children's services on the Sabbath, and give their own entertainments on the Jewish festivals.

The next type of school is the Talmud Torah, or daily Hebrew school, conducted every afternoon; this school is not a part of any congregation but is built for the whole Jewish community. The Talmud Torahs in many cities give the most thorough type of Jewish training that a child can get. They appeal to the whole community for support, as well as for children to teach, so they are often aided by the Federations of Jewish Charities. Many of these Talmud Torahs have fine, modern school buildings, and specially trained teachers who make Hebrew teaching their profession instead of a side work. They often develop a fine school spirit among their pupils.

Here and there we find a school which makes Yiddish, instead of Hebrew, the basis of its study. Such a school is of the nationalist radical type; it may be started by the Arbeiter Ring (the Workmen's Circle), or may be a community school, but it is totally different in idea from these others, particularly from the congregational schools. The congregational schools are primarily religious schools, to teach the Bible, the prayerbook, the history of the Jewish people, so that the children may understand and feel the great lessons of the Jewish religion. The Yiddish schools are primarily nationalist, and are often uninterested in the Jewish religion. They aim to teach Jewish history and the Yiddish language, in order to keep up the history and traditions of the Jewish nation, and often in order to help along the work of Zionism. In between, the Talmud Torahs share both ideals; as their language is Hebrew, the holy tongue, they cannot be against religion, but often they emphasize Jewish nationality even more than the Jewish faith. They really try to combine the two ideas, just as they have been combined by many devoted Jews in the past.

The smallest type of school is the old-fashioned Cheder, or room, as it was imported from eastern Europe. These little private schools have no supervision or control; their teachers may be fine Hebraists but often have no knowledge of English or real acquaintance with the modern Jewish child. The parents pay the full cost of the school in tuition, but usually this is not enough to keep up a really fine school, such as some of the Talmud Torahs or congregational schools. Naturally the Cheder is giving way to the more modern types of school, where the children understand better what they learn, and where they are more interested in their work.

The most Jewish type of school is the parochial school, where the boys may go all day, receiving their secular and Jewish education in the same school. This has been developed very largely by the Catholics, but very little by the Jews in America. The first Jewish schools in America were of this type, of necessity. But when the public schools were developed for all the children of the nation, the Jews were glad to send their children to this American and democratic type of school, and to make their own schools merely supplementary, in the afternoons or on Sundays. Today there are a few parochial schools among the most orthodox Jews, who want their children to learn more Hebrew than they can possibly master in any of the other kinds of school. One of these is connected with the Rabbi Isaac Elchanan Theological Seminary, and its graduates may enter the Seminary directly if they desire.

Much of the teaching in Jewish schools is still old-fashioned, many of the buildings very bad. But there are improvements every year. In the year 1926, $2,000,000 was spent for new school buildings in different parts of the country, besides the money spent by congregations which built new school buildings in connection with new temples. There are schools to train Jewish teachers, which are producing teachers of a high type, who know their subjects thoroughly and also understand American boys and girls. Studies are being made of the schools, the buildings, the teachers, and the finances, so that we are getting to know what is necessary, and are daily trying to achieve it. Some day far more than half the Jewish children will receive a good Jewish education.

II. EXTENSION EDUCATION

THIS regular school work is also extended to some other children who do not spend full time in schools, but want to learn something about Judaism. This is not intensive, but extensive education, not to teach a few people a great many things, but to teach a great many people a few things. Naturally, such education can be of many different kinds and degrees, can be for children or adults, can be orthodox or reform.

For example, there are the Young Judea clubs, a branch of the Zionist movement, which carry on education in Zionism and many other Jewish subjects connected with it. They celebrate the festivals, have debates and business meetings, conduct contests, and publish a magazine, the *Young Judean.*

There is the Jewish Chautauqua Society, which aims to reach college students, religious school teachers, and other adults, with courses of study, separate lectures, and by publishing books.

There is the Department of Synagogue and School Extension, which was mentioned in the last chapter as one of the big national activities of the Union of American Hebrew Congregations. This Department assists the existing schools by studying their methods, publishing text books for the pupils and teachers, assisting in training courses for teachers, and in every possible way encouraging and building up the religious schools of the various congregations. This book is published by its Commission on Jewish Education. The Department helps also in extension education, sending out its children's magazine, *Young Israel,* to the Jewish children on farms, and establishing schools in little towns which have none, or in great cities where there is need for extra schools.

At the same time the Bureau of Jewish Education in New York is the center for study and improvement of the Talmud Torahs and the daily Hebrew school system the country over. Its founder is a notable Hebrew educator, Dr. Samson Benderly, himself born in Palestine, who has done pioneer work among the Hebrew schools of the United States through his Bureau in New York. One of the outstanding methods in this work has been the rearing of disciples, a notable group of young educators who are now in important positions in the United States.

Some of these men are now directors of various Bureaus of Jewish Education or of Jewish Education Associations in different cities, by which the movement of Jewish education is being expanded, teachers trained, new buildings erected, and more and more Jewish children taught the lessons of Judaism and the Jewish people. Through the expansion of this movement there has come to be a National Council for Jewish Education, in which the various directors and leaders in this work meet annually to discuss their problems and advance their work.

III. SCHOOLS FOR SPECIAL PURPOSES

As AN important part of this whole effort for Jewish education in America there are twelve training schools for Jewish teachers in different parts of the country, with 779 students taking the course. As these young men and women plan to become regular full-time teachers in Jewish schools, just like the teachers in public schools, they need a special course of study similar to that of the general teaching profession.

There is also one advanced Jewish institution of learning which is unique, the Dropsie College for Hebrew and Cognate Learning in Philadelphia. This was founded by Mr. Moses Dropsie and is intended only for advanced students, college graduates who want to specialize in the field of Jewish or Oriental studies. It does not prepare for a career as a rabbi or a Hebrew teacher, but for the degree of Doctor of Philosophy, the highest academic degree. The president of Dropsie College is Dr. Cyrus Adler, who is also president of the Jewish Theological Seminary in New York. The college is located in a beautiful building adjoining the old Mikveh Israel Synagogue and Gratz College for teachers, another institution with a famous old name.

It is impossible to consider all the schools established by Jews for Jewish children or for all children, for these schools have so many different purposes. There are in New York, for example, a Hebrew Technical School for boys, and another similar school for girls, where Jewish young people receive very fine instruction as engineers, in household economics, and in the many technical lines which they want to learn. The most remarkable school of this kind, however, is the National Farm School in Doylestown, Pennsylvania, near Philadelphia, which was founded in 1896 by Dr. Joseph Krauskopf, a famous rabbi of that city and one of the first graduates of the Hebrew Union College. Dr. Krauskopf saw that there was little chance for a Jewish boy to learn farming, which he felt was a most desirable career. He was also most anxious that the American Jews should have a chance to return to the soil, after their many years of prohibition against farming in the Old World. He founded this school, in which boys receive a high school education combined with practical farm training without any cost; the school is open to both Jews and gentiles. The Farm School now owns a great farm which is kept up by the work of the students themselves.

IV. JEWISH UNIVERSITY STUDENTS

THERE are fully 40,000 Jewish students in universities and colleges, about five per cent of all the students in the United States. These young men and women are studying many different subjects and preparing for many different professions. Most of them are living away from their homes and their own synagogues, and without many Jewish influences in their lives. So a certain type of Jewish institution sprang up among these students.

The first of these was the Jewish fraternity and sorority, which provide congenial homes and company for Jewish students. As Jews were not admitted to most of the non-Jewish fraternities, this was a natural outgrowth of the situation. There are now 29 Jewish fraternities and sororities, with 26,000 members, some of them students and others graduate members. Then came the Menorah

Society, which now has 73 branches in various universities and colleges, with 5,000 members. The Menorah was founded at Harvard University in 1906, coming just eight years after the first fraternity, the Zeta Beta Tau. Its purpose is purely that of Jewish study, without special emphasis on religion or sociability. It publishes an excellent magazine, the *Menorah Journal*.

The next step in the Jewish side of college life came when several national Jewish organizations, including practically all the religious organizations, began to worry about the college students. They began to establish Jewish Student Congregations, to send rabbis to preach to the students occasionally. The United Synagogue went further and opened three Student Houses at eastern universities, principally for religious purposes and the providing of kosher food, but in the long run for every need the college student might feel. These various organizations each tried to provide Jewish life and Jewish thought for the college student, each reaching only one side of his interests.

There are two ways in which a complete program is being attempted today. The one is the B'nai B'rith Hillel Foundation, founded in 1923 at the University of Illinois, adopted and nationalized by the B'nai B'rith. There are now (in 1930) eight Foundations in various universities, designed to serve the social, religious and intellectual needs of the Jewish students, to give them a Jewish center at the university, to provide orthodox and reform services, to organize classes in Hebrew, Jewish history, and other subjects; in other words, to cover the whole field in those universities where Foundations are established.

The other method of covering the whole field is by cooperation. Most of the national organizations which are interested in Jewish students have come together in a National Conference on Judaism in Universities, through which they are trying to face all the needs of the Jewish college student.

V. JEWISH BOOKS

One very important type of Jewish education is through books on Jewish subjects, whether serious books for adults, text books for children, or stories for either on Jewish subjects or with a Jewish background. Within the last few years there have been more and more Jewish books written, published and read in America.

A leading factor in this process has been the Jewish Publication Society of America, the third attempt at which has been permanently successful. The Society has its headquarters in Philadelphia and publishes four volumes a year: a Yearbook, two serious works on Jewish subjects, and one of fiction or juvenile interest. The Publication Society has produced great sets like Graetz's *History of the Jews* and Ginzberg's *Legends of the Jews;* it produced Schechter's essays, gave Israel Zangwill encouragement at the beginning of his career and published his *Children of the Ghetto.*

Most important of all, the Jewish Publication Society

Joseph Jacobs
S. Schechter
Max L. Margolis
Cyrus Adler
David Philipson
Dr. K. Kohler
Samuel Schulman

American Bible Translators

has produced an English translation of the Hebrew Bible, which has been accepted everywhere by the Jews of English speaking countries. This was the result of seven years' work by a board of seven editors, including some of the greatest Jewish scholars in America. It was one of the first united efforts of any kind on the part of the Jews of America, for it included both reform and conservative scholars, and these men represented three institutions of learning, the Hebrew Union College, the Jewish Theological Seminary and Dropsie College. The Jewish Publication Society appointed on this Board of

Editors Dr. Solomon Schechter, Dr. Cyrus Adler and Dr. Joseph Jacobs; the Central Conference of American Rabbis appointed Dr. Kaufmann Kohler, Dr. David Philipson and Dr. Samuel Schulman. When these six men came together, they chose Professor Max Margolis of Dropsie College as editor-in-chief, and the entire work was done under his direction, with the other six men carrying out special parts of it. As a result of this great effort we can now read a Bible in English that is thoroughly Jewish in its viewpoint, without the Christian coloring of the King James version, and that is at the same time far more scholarly and in a much finer English than the old translation of Isaac Leeser. At present the Publication Society is engaged in producing a special series of Jewish Classics, in Hebrew and English, which will be of the greatest importance for Jewish scholars.

There is an American Jewish Historical Society, founded in 1892, which holds annual meetings for the reading of papers on the history of the Jews, especially in the United States. Much of the information in this book comes from the thirty-one volumes of proceedings which the Historical Society has published. Every study of Jewish history in any city or state ought to be sent to the Historical Society so that the growing store of knowledge about American Jews might become as near complete as possible.

One great work of Jewish scholarship which was produced in America at the beginning of the twentieth century is the Jewish Encyclopedia, twelve volumes of articles on every possible subject of Jewish learning,—history, religion, Bible, literature, biography, and so on. If you have looked up any of the topics contained in the various chapters of this book, you have certainly used the Jewish Encyclopedia more than once, and must have been impressed with the amount and variety of information which it contains. This Encyclopedia was originally a project in the mind of one man, Dr. Isidore Singer, a Jewish scholar, who went about New York trying to impress other people with the importance of his project. He interested two men, a Christian and a Jew, the former, head of the publishing firm of Funk and Wagnalls, and the latter, Jacob H. Schiff, the great patron of Jewish learning. He gathered about him as editors of various departments, many of the leading Jewish scholars in America as well as a few non-Jews, and had articles written by four hundred experts in different fields, living in every country in Europe as well as in the United States. The Jewish Encyclopedia is thus a great storehouse of Jewish learning, and is useful both to the scholar and to the general reader in search of information.

VI. THE JEWISH PRESS

THE Jewish press has an important function in the Jewish community. We have seen its little beginnings in German, English, and Yiddish. Today it is a large and interesting factor, with 108 papers listed in the Yearbook of 5687. It is interesting to see what languages

Jews are reading nowadays, for 64 of these papers are written in English, 11 in English and Yiddish, 28 in Yiddish, only 4 in Hebrew and 1 in Ladino. The great tendency of the day in language is toward English, for a number of the Yiddish papers have already added English sections and others are steadily doing so.

The only daily papers, except for one, the *Jewish Daily Bulletin,* are in Yiddish. These are the only daily newspapers read by many thousands of newer immigrants, and give the news of the world as well as special Jewish news; they also have long continued stories and serious articles of a much finer character than those we are used to in our daily newspapers. The big feature of the English Jewish press is the weekly paper, of which 48 are now being published in all different sections of the country, following the footsteps of such papers as the *American Israelite* in Cincinnati and the *American Hebrew* in New York. As these are written for people who read their world news in the daily newspapers, they contain only Jewish news, articles and stories.

In addition to these, there are a number of papers for special purposes, for children, social workers, Jewish educators, and other particular groups of the community. Altogether, there are 12 dailies, 67 weeklies, 18 monthlies, 10 bi-monthlies, quarterlies and so on, among these Jewish papers. They serve an important purpose in the Jewish community of the United States, furnishing information about world Jewish events, about matters that are occurring in the United States, and about all the subjects which we are studying in the third section of this book.

REVIEW QUESTIONS

1. Describe three different ways in which a Jewish child gains a knowledge of Judaism.
2. What is the purpose of national organizations on Jewish education? Name two of them.
3. What is the difference between the studies in a school with a religious and one with nationalist purpose?
4. Describe two different kinds of schools for adults, or for other special purpose?
5. Why do Jewish college students need special Jewish organizations? Describe two of these, with their purpose.
6. Describe two of the great works of Jewish scholarship produced in the United States.
7. Give the number and purpose of the Jewish periodicals.

TOPICS FOR REPORTS

1. Jewish schools in Europe and America.
2. Describe your own school, with its place in this survey; describe one other Jewish school you have attended or visited.
3. The purpose of Jewish education, an essay or a debate.
4. A visit to the National Farm School.
5. A list of books you have read published by the Jewish Publication Society; which did you like best, and why?
6. Read a passage from the Jewish version of the Bible; discuss the style; notice the order of the books.
7. Bring a Jewish periodical to class; read the most interesting items, and summarize the contents of the paper as a whole.

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CHAPTER 26.

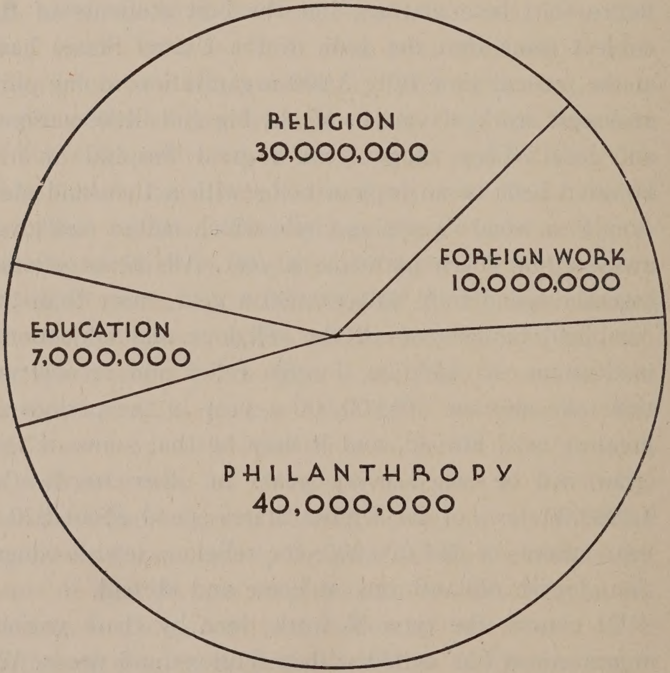
How the Jew Cares for His Own in America

YOU remember the agreement by which the first Jews were admitted to New Amsterdam in 1654,—that they would care for their own poor and not become a burden on the tiny community. This agreement, made at the outset of American Jewish history, has been one of the chief activities of the Jews throughout their life here, for it harmonized completely with their desires and their tradition. Charity has always been an important factor in every Jewish community for the past two thousand years. Sometimes special funds were needed for such purposes as the redemption of captives, during the troubled times when Jews might be taken prisoner by pirates, enslaved and held for ransom. Hospitals were an early institution of Jewish communities, as well as homes for travellers, and gifts to the needy. But the highest type of charity, according to the Jewish sages, was always to help the poor to help themselves, by loans or education or employment, for this type of assistance is permanent and builds up self-respect. The motive of charity in Jewish tradition is always justice (in fact, the same word, "zedakah," is used for both), for it was felt that God is the Giver of fortune and that it is the duty of all His children to share with one another.

I. AN ESTIMATE OF JEWISH CHARITY

We have seen the little beginnings and the period of development for Jewish charities and social institutions in the United States. Now we wish to estimate their present size and tendencies. There are no complete figures on these matters, but the best students of the subject think that the Jews of the United States have at the present time fully 3,000 organizations doing philanthropic work of various kinds, big and little, national and local. They range from a great hospital of five hundred beds or an orphan home with a thousand children to a women's sewing circle which makes and gives away a few dozen garments a year. All these societies together spend fully $40,000,000 a year, more than the combined budgets of all the religious and educational institutions. In addition, foreign relief and reconstruction take another $10,000,000 a year in the periods of greatest need abroad, and it may be that sums of this order will be asked every year. In other words, the 4,200,000 Jews of the United States spend about $20 a year apiece, or $87,000,000, for religion, Jewish education, Jewish philanthropy at home and abroad.

Of course, the type of work done by these various organizations has varied with conditions and needs. We have already seen how the German Jews passed from self-help to charity for others during the 1860's, and from this general work to aid for immigrants in the '80's. From that they turned largely to settlements and Americanizing agencies for the Russian Jewish immigrants. In turn, the Russian Jews took up their own agencies, both charitable and social, while the German Jewish organizations began to federate into larger groups for convenience and for better system. Then in many cities



HOW THE JEWS OF AMERICA GIVE TO VARIOUS PURPOSES two rival Federations grew up, for the earlier one of the German societies did not satisfy the Russian Jews, who wanted their own religious and social ideas expressed, or at any rate wanted to share in the control. More recently the two Federations again united so that there are in many cities real Federations of Jewish Philanthropies, bringing together the chief charitable agencies into one system, with a joint control.

II. TYPES OF PHILANTHROPIES

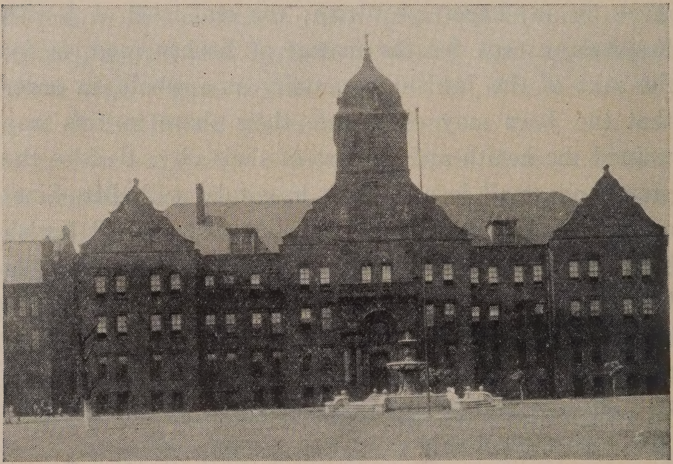
LET us glance hastily at some of these different types of organization and the work they do. The first kind we naturally think of is the relief society for the giving of food, clothing or money to people who are out of work, ill, or who cannot earn enough for their own livelihood. These are important for, as we saw in Chapter XXIII, there are many Jews in America who are bitterly poor; if their work stops for even a few weeks, these people have to ask for help wherever they can get it. Practically every town with any Jewish community at all needs a relief society, for there is usually at least one family in need, and in addition there may be transients or wanderers who must be helped at least a little.

The most advanced relief societies are now changing their names and their purpose to family welfare societies or personal service organizations; the newer idea is to help the poor to help themselves, to give only as much money as is absolutely needed and as much employment, advice and encouragement as possible. In this way many a poor family is helped to become self-supporting. The Jewish poor have no paupers among them, no families who have been used to being looked after, generation after generation; they are all people who cared for themselves in Europe, who are proud of their independence, and who merely came into straits in America because of the new conditions and the difficulty of fitting in. As fast as they can, these poor immigrants become self-supporting and self-respecting and often ten years are enough to change a recipient of relief into a giver of charity. So the first purpose of a Jewish relief agency is the bringing of families to the point of self-help; the giving of money being a secondary function.

There are certain situations in which people cannot take care of themselves, such situations as that of an orphan, a very old person, or a sick man or woman. These people have to be cared for by others, and the Jews of the United States have cared for their own unfortunates very well indeed. We have already studied the organization of the first homes for orphans in New York, Cleveland, and so on; nowadays there are many such throughout the country, as well as some homes for infants who need special nursing. Some of these are housed in great buildings in cities, but the newest of them are built in the country, like that at Pleasantville, New York, where the children live in cottages like so many separate families, and have some real family life instead of living together in large numbers, as under a military system. The newest and best method of all for most children, whose parents are dead or sick and who cannot live in their own homes, is to be boarded out in other homes, so that they get a substitute family which is often almost as good and sometimes better than their own families would be.

Most of the big cities now have their Jewish hospitals also. This is fine for a large Jewish community though it does not seem quite as necessary as the other types of philanthropy we have been considering. It is important to have separate Jewish organizations for relief, as the Jewish immigrant has special problems and must be served by someone who knows him; it is important to have Jewish orphan asylums so that these children may be brought up as Jews. But hospital treatment may be given by any expert physician; the real need of Jewish hospitals, except for the matter of kosher food, is for the sake of the Jewish community as a whole, in order that the Jews may contribute their share in this way toward the health and welfare of their city. Besides the great and small local Jewish hospitals, with Mt. Sinai of New York at their head, there are also several Jewish hospitals of national scope: two for tuberculosis in Denver, one for tuberculosis in Los Angeles, and one for blood diseases in Hot Springs, Arkansas. This last, together with the National Jewish Hospital in Denver, is sponsored and partly supported by the Independent Order of B'nai B'rith.

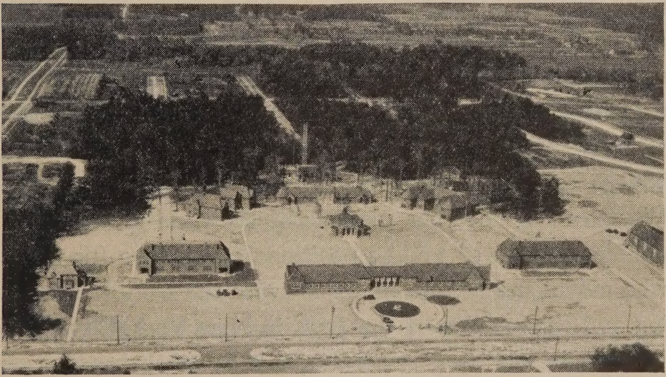
A problem that concerns the large cities only, but that is vitally important to them, is that of Jewish delinquents. In the old days Jewish children observed the rules of morality very carefully, in the strict rule of the old-fashioned Jewish home. But in America a child often thinks he knows more than his foreign-born parents, or he is led astray by bad company, or his parents are poor and have to live in a bad section of the city. So nowadays there are a certain number of Jewish boys and girls who break the laws and are brought into court. For that reason there are also Jewish Big Brothers and Big Sisters to befriend them, and sometimes (as in New York City) Jewish institutions to care for them, under the authority of the court, and teach them to become good citizens. There are even Jewish social workers



Front View Old Building of Jewish Orphans' Home, Cleveland, O.

who visit the Jewish prisoners in jails and prisons to befriend them, help them to reform, and find positions for them when they are released.

The Jews of America found in the '80's the need for special service to the immigrant, so they formed the HIAS, or Hebrew Immigrant Aid Society, which is still one of their important philanthropies. The HIAS has a representative at Ellis Island, who assists the immigrant to land, to trace his family, to find a home,—in other words, to get a start in this strange new world which he is entering. During the time of great immigration this was a tremendously important matter, and many thousands of new immigrants owe their start and much of their subsequent success to this institution. It has its representatives also in Europe and in various cities of the United States so as to follow up the immigrant when-



New Buildings of Jewish Orphans' Home, Cleveland, O.

ever necessary. One duty of the HIAS, increased when the strict quota laws were passed, is that of appearing as the immigrant's friend in court. An immigrant, not knowing the English language or American laws, is at the mercy of anyone who meets him, so that he needs somebody to appear for him, explain his rights to him, and explain his situation to the immigration officials. In this way many cases have been investigated, many immigrants saved from deportation, and many families reunited in America. Now that the actual relief and guidance has declined owing to the smaller number of immigrants, the legal side of the work is more important than ever.

The National Council of Jewish Women shares in this service to immigrants; as a woman's organization, it cares chiefly for the girls and women who enter the country; the members see that they arrive in the city of their destination and visit them there. In addition, they conduct a widespread program of Americanization, based on the teaching of the English language, and including a great deal about American institutions and customs.

In New York there is an Industrial Removal Office, which for many years has assisted Jews in New York City to move to other sections of the country, with the double purpose of finding positions and homes for those who move, and of relieving somewhat the terrible crowding and competition of the Jews in New York City. The work done has been important, not so much because of the numbers who have actually moved, but because these few established the beginnings of many a community of immigrant Jews in far distant parts of the country, advised their friends to follow them, and thus founded many a home and business in small cities amid the most healthful and hopeful surroundings. In the same way, the Agricultural Aid Society has assisted Jewish farmers in getting a start, has befriended them, and has been instrumental in the rise of a small but important Jewish farming community in the United States. The Baron de Hirsch Fund, which, as was mentioned before, was organized back in 1891, still functions as friend of the Jewish farmer, sponsor of the agricultural community at Woodbine, N. J., and supporter of trade schools and agricultural schools.

III. SETTLEMENTS AND JEWISH CENTERS

Another type of Jewish philanthropy which began during the Eastern-European period of immigration was the Settlement House. The Maxwell St. Settlement was established in Chicago in 1893 in imitation of Hull House, where Jane Addams had opened the first settlement house in the United States. The idea of the settlement was that a group of educated people should settle among the poor and ignorant to help them; the Jewish settlement had such activities as immigrant aid, teaching English, children's games and clubs, clubs for young people, athletics, religious services, and all kinds of meetings for men, women and children.

While some cities took up the Settlement idea and

Y. M. H. A. Building, 92nd St. and Lexington Ave., New York City

applied it to the Jews, others worked along the line of Americanization. The outstanding organization here was the Educational Alliance of New York, which was an offshoot of the Young Men's Hebrew Association, organized in 1889. The great period in the life of this organization was the administration of David Blaustein, one of the pioneer Jewish social workers, from 1898 to 1908. He tried to work with all the Jewish organizations in the lower East Side of New York, which was then the most congested and the largest Jewish community in the world. A tremendous amount of good work was actually done, and many immigrants were helped to learn American ideas. But the Alliance, founded by German Jews outside the neighborhood, carried their ideas of Americanizing the immigrant so far that the Russian Jews living in the neighborhood grew to object to it and to desire a new type of institution of their own.

Such an institution has grown up largely since the World War,—the neighborhood center, or Jewish Center. Such a center is formed on the basis of a synagogue, a

Talmud Torah, or a Y. M. H. A.; it expresses the desires of the neighborhood itself, is supported by it, at least in part, and is controlled by it as well. The people of the neighborhood do not want the Jews from uptown to come down and tell them what to do, how to live, or what to learn; but they want to learn, they need social life among their fellow-Jews, and they are interested in Judaism and in the Jewish community. So in their own organizations, led by rabbis, modern Hebrew educators, or Jewish social workers, they are developing their own institutions and their own community life. The central aim of these organizations is to help American young people and their foreign-born parents to understand each other.

The interesting thing, as we saw in the chapter on the synagogue, is that every section of the Jewish community is doing the same thing in connection with its own synagogue or its own school. The rich uptown Jews also are erecting Jewish centers for themselves, some of them in connection with reform,

Young Women's Hebrew Association,
New York, N. Y.

Y. M. and Y. W. H. A. Building, Philadelphia, Pa.

some with orthodox or conservative synagogues. The Jews of America are developing their social and recreational life along with their religious and their intellectual life. In the same way, the nationalist, the radical, the Yiddishist groups, have their own centers and cultural agencies for the purpose of their own study and their own pleasure.

The national organization of the new Jewish Center movement is the Jewish Welfare Board, which since the World War has devoted itself to this type of work, under the presidency of Justice Irving Lehman of the New York State Court of Appeals.

IV. THE FEDERATION MOVEMENT

With so many different Jewish organizations for all the purposes listed here and for some others which we have been obliged to omit, the Jewish public was being continually asked to donate money, to purchase tickets, and to support these philanthropies in other ways. There was even competition between different organizations, not to see which could do the best work, but which could raise the most money and expand the most rapidly. So the Federation movement was the next step; various organizations combined their money-raising in an annual campaign, they no longer competed but cooperated, and explained more carefully and more clearly to the public just what each of them was trying to do. In this way much more money has been raised, the old competition has been avoided, and Jewish philanthropies have been put on a much more dignified plane. The Community Chest in the general community has often followed the lines of the Jewish Federation in its development.

In 1930 there were 66 Jewish Federations in the United States, with combined budgets of $12,586,000. About three-fourths of the money expended on local Jewish philanthropy today goes through the Federations. The first of these in the modern sense was formed at Cincinnati in 1896 and is still functioning successfully. The Federations of Chicago and Baltimore represent each a union of two: an orthodox and a reform Federation, into a joint organization. The last important city to organize a Federation was New York, which now has the greatest one of all, including 92 institutions, and spending a total of $4,500,000 a year. In 1930 steps are being taken to unite this Federation with the Federation of Brooklyn.

The next step in the Jewish Federation movement will have to be its application to national organizations. This may take a long time, for it will mean agreements between many different people, living in different sections of the United States, interested in some kinds of organizations and uninterested in many others; but if it ever comes, it will be of great aid to the Jews of the United States in controlling and developing their own philanthropic needs, and in avoiding a faulty or unnecessary growth of institutions.

V. NATIONAL CONTROL OF JEWISH CHARITY

In 1899, just at the beginning of modern scientific charity in the United States, there was organized a National Conference of Jewish Charities. Its immediate purpose was to eliminate the plague of transients, wanderers who found their way from one city to another across the land, assisted by one charity society after another. It planned to cut down the waste of this giving and to apply the money to the many purposes for which, as we have seen, it was badly needed. This Conference of Charities still exists under the better name of National Conference of Jewish Social Service and has affiliated with it two hundred and fifteen societies throughout the United States.

There are also a Bureau of Jewish Social Research to study special problems of the Jewish communities and a Training School for Jewish Social Work, both in New York, and both of them working constantly in their own ways for the benefit of the local and national Jewish institutions of the United States.

VI. WORK IN FOREIGN LANDS

IN ESTIMATING the money spent by American Jews, we included ten million dollars a year in certain years for work outside of the United States, in Europe and in Palestine. Now we must take up the study of how this tremendous activity came to be. We shall find it one of the most fascinating of all the stories in this section of our book. The greater part of this foreign relief work is the result of the World War, which caught half the Jews of the world in the eastern war zone, between the warring armies of Germany and Austria on the one hand and of Russia on the other. Whole districts were evacuated by force, while untold thousands of refugees fled from the scene of battle, so that masses of people by the hundreds of thousands were homeless and starving, on the roads of Russia and Poland. The armies committed outrages upon them, while in many cases the Russians, in particular, accused the Jews of treachery and turned upon them. The situation was one which is impossible to describe; it became worse and worse throughout the four years of war, until after the World War its climax was reached during the civil wars of Russia. Then massacres were committed, which outrivalled a hundred Kishineffs, but which were lost to view among the countless number of those in suffering and need.

The response of the Jews of America to this heartrending cry has been remarkable. The sum of $59,000,000 was disbursed by the Joint Distribution Committee in the ten years from 1914 to 1924. This Joint Distribution Committee is the united distributing agent of the three committees which raised the money in such tremendous sums: the Central Relief Committee, organized in October 1914, which worked chiefly among the orthodox and Zionists; the American Jewish Relief Committee, organized in the same month by the American Jewish Committee, which raised its funds among the reform Jews; and the People's Relief Committee, which entered the field a year later to appeal to the radical wing of Jewry. For the first time in the history of the Jews of the United States, the three branches of American Jewry, with their different origins and different opinions, found a cause on which they were completely at one, and working together in this cause, they have found a basis of unity which they will certainly not give up, now that it has been established. Louis Marshall, late president of the American Jewish Committee, was the leading organizer and president of the American Jewish Relief Committee, with Congressman Meyer London, the Socialist leader, working as president of the People's Relief Committee, and with Felix M. Warburg as president of the Joint Distribution Committee itself. There were innumerable dramatic occasions during these ten years of service to the suffering Jews overseas. One year Julius Rosenwald of Chicago contributed a million dollars as ten per cent of the quota to be raised. Another year David A. Brown, then of Detroit, now of New York, worn out by service in the cause, gave up his needed rest in order to stay over and act as chairman of another appeal for other millions. In the year 1918–19 the first non-sectarian appeal ever presented by Jews on a nation-wide scale—one of the few ever presented anywhere—was brought before the American people, with a really marvelous response. Leading non-Jews, governors, editors, millionaires, bishops, all assisted this drive for suffering and starving humanity, with the result that millions of dollars were raised within the year.

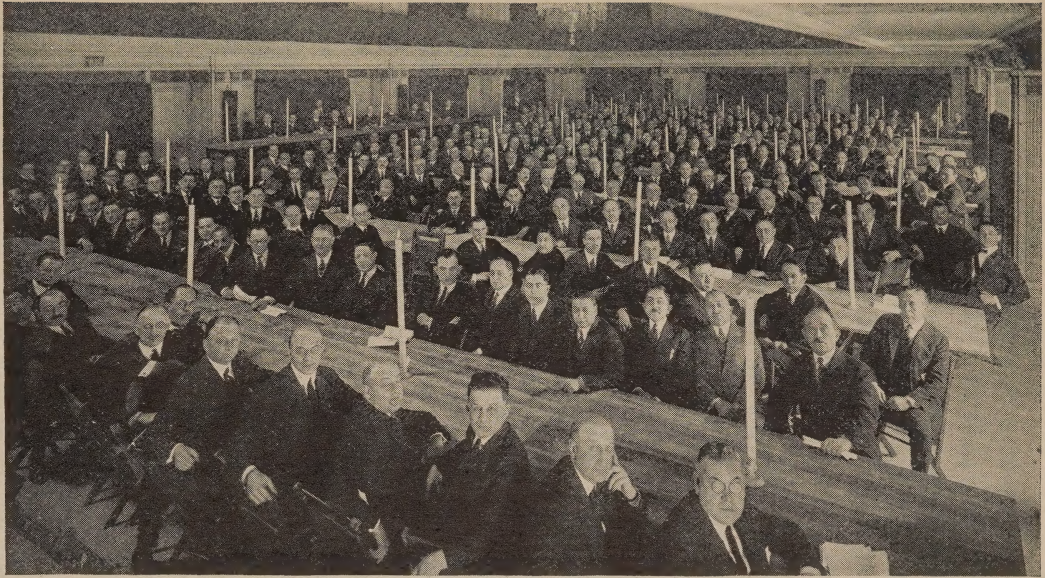
The greatest sacrifice made in all this gift-bringing and service were the deaths of Professor Israel Friedlander of the Jewish Theological Seminary of America and Rabbi Hyman Cantor, a graduate of the Hebrew Union College, who were killed by bandits in the Ukraine while bringing aid in the name of the Joint Distribution Committee. This tragedy gives us an idea of the risks which representatives of the Committee ran for years, in serving the Jewish cause through the lands of Eastern Europe.

This money went to Russia, Poland, Palestine, and in smaller amounts to most of the countries in Europe and Asia, wherever there were Jewish orphans, refugees, or massacres. In addition to immediate relief, a great deal was invested in reconstruction work of different kinds, in hospitals and other preventive work for the future; and in schools for the Jewish children. Even then America could not provide for all the normal needs of a population of millions of people, now largely dispossessed. In 1926, as a result of study of conditions in eastern

Europe, a new project was proposed, to assist in the settlement of Jewish farmers on the soil in the Crimea and Ukraine, the land to be given by the Russian government and the supplies by the Jews of America. A $25,000,000 appeal was launched for a period of three years, for this purpose in particular and also for relief of various other needs in different countries. Through this money a Jewish farm population is being established on a large scale, the same effort which is so gallantly being carried on by the pioneers in Palestine.

The purpose of this vast movement on the part of the Soviet government, is to divide up the lands of the nobles among the poor traders and workers of the cities; as the Jews had very many such, they have been specially considered among those to be resettled on the soil. Getting a fresh start as farmers served the Russian Jews as an escape from business, which had been ruined when the government took hold of commerce. It appeals to the American Jews as a constructive work, not merely charity, but a means to make many Jews of Russia independent. Mr. Rosenwald offered $5,000,000 for this huge work; Mr. John D. Rockefeller, Jr., the well-known non-Jewish philanthropist, gave $500,000; others have given sums in proportion. The plan is to settle 10,000 families per year on the soil. As the lands first offered for the purpose fill up, the Russian government is to give a tract in Siberia for Jewish settlers.

Of course, the Joint Distribution Committee, which combined the chief organizations, did not include all.



Courtesy Chicago Jewish Chronicle

Foodless Dinner

In Campaign of Joint Distribution Committee, where wealthy American donors heard of the privations of European Jewry. No food was served. Note the mourning decorations.

There were separate appeals to the American people during the same period for Hebrew schools abroad, for various local communities appealing to their Landsmannschaft or countrymen in America, and of the ORT, the organization for promotion of trades and agriculture in eastern Europe, which was undertaking this work at a time when the Joint Distribution Committee was engaged chiefly in relief of starvation and disease. The Landsmannschaften in particular raised very large sums for their own relatives and countrymen, and in many cases disbursed these independently. Beside all this, fully $7,000,000 has been sent every year by individuals to their relatives in Europe from the time that communication was established to eastern Europe after the war and the revolution. This transmission of money and letters was one of the important duties of the Joint Distribution Committee until the regular mails were operating again.

Finally, there is the great appeal of Palestine. This will be taken up in the next chapter in connection with the Zionist Organization of America. Now we need merely note that great sums have been collected in the United States for various kinds of work in Palestine, that in 1923 these sums reached $3,000,000, and in 1926 a United Palestine Appeal was launched for $5,000,000. In 1930 this movement culminated in a joint appeal for $6,000,000, for work in Palestine and eastern Europe.

From the local philanthropies with their various applications and their union in Federations, to the national movements for the welfare of American Jews in need or distress, and on to international movements for suffering Jews and for the growth of Jewish ideals the world over, American Jews have been active. They have given money, leadership, organization; they have done credit to the idealism of the Jew and the generosity of America.

REVIEW QUESTIONS

1. What is the Jewish idea of charity? What is the need for special Jewish charities in America?
2. Discuss two types of charity, giving their reasons and methods.
3. What is the purpose of Federations, their advantages and disadvantages (if any)?
4. Name various types of community center, with their reasons for being; which do you prefer and why?
5. Discuss the foreign relief work, the reconstruction work. What obligation is there on American Jews to carry these out?
6. Estimate from the figures in this chapter the amount spent per year for Jewish charities of all kinds, the amount in the ten years 1914–24.

TOPICS FOR REPORTS

1. The Jews in Eastern Europe during and since the war.
2. The Jews in Palestine in the same period.
3. Methods of collecting charity, their various advantages; the place of the Federation with annual subscriptions among them.
4. What is a charity "drive" like? What is its value in collecting money?
5. A study of some special charity organization which you can inspect personally, whether local or national; its purpose, how it fulfills that purpose, its cost, how it collects that cost.

6. A study of biblical and talmudic charity; show how far the same ideas are being carried out today.

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CHAPTER 27.

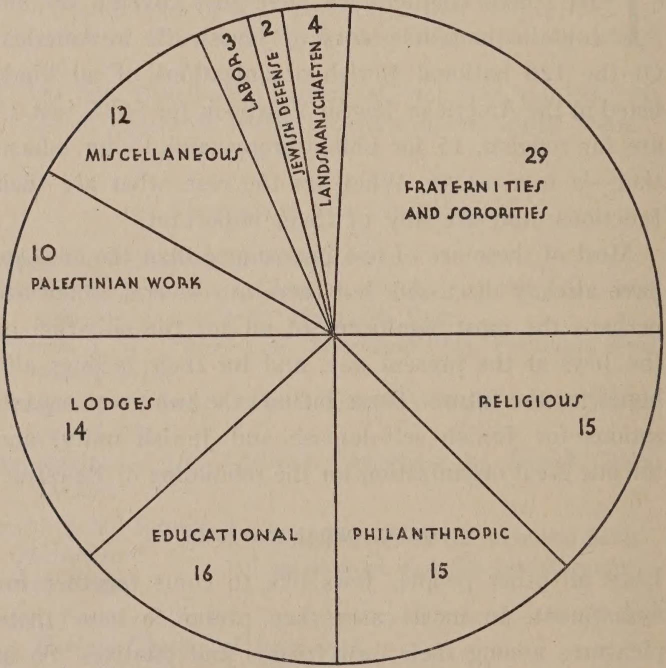
How the American Jews Are Organized for Many Purposes

THE three chapters we have just covered do not contain the whole story of Jewish life in America. Of the 120 national Jewish organizations of all kinds listed in the American Jewish Yearbook for 5687, just 15 are for religion, 15 for philanthropy, and 16 for education,—a total of 46. What are the rest, what are their functions, and are any of them important?

Most of these are of less importance than the ones we have already discussed, but there are several which are perhaps the most significant of all for the situation of the Jews at the present day, and for their feelings and hopes for the future. These include the two great organizations for Jewish self-defense and Jewish unity, and the one great organization for the rebuilding of Palestine.

I. SOCIAL ORGANIZATIONS

LIKE all other people, Jews like to come together for amusement. In most cases they prefer to have these pleasures among their own friends and relatives. So in most cities where there are sufficient numbers of Jews there are all kinds of clubs,—city clubs for social purposes, country clubs for golf and tennis, in addition to the Y. M. H. A. or the Community Center. The club is usually for a smaller and more exclusive group, for adults rather than for children and young people, for a social program rather than an intellectual or religious purpose. Some of the better clubs, however, are making conditions that their members belong to the Federation or to a synagogue, if they are to be eligible to join.



NUMBER OF NATIONAL JEWISH ORGANIZATIONS IN THE U.S.

In this class are included many national organizations as well, such as 29 college fraternities and sororities with a total membership of 29,000; 14 lodges with a total of 400,000, and four Landsmannschaften, with a membership of at least 100,000. Every one of these, however, has added many features beside mere sociability for its own members. The fraternities add the element of brotherhood, with their membership going on from one college year to the next; some of them have also certain Jewish features in their requirements, their programs and their sympathies.

The Landsmannschaften are composed of people from Roumania, or from Galicia, or (in smaller organizations) from some one province or town of one of the countries of eastern Europe. They always include a number of practical efforts on behalf of the home town, or of the relatives remaining there; many times they have raised very large sums of money for this sort of work, and occasionally they have even sent their own representatives all the way to Europe to attend to its disbursal. Once joined together, they adopt many of the features of lodges or other social groups, such as business meetings, programs, and national conventions.

The most conspicuous of all the social organizations are the fourteen fraternal orders, some of them for women but usually for men only. These are secret societies in their origin, although the oldest of them, the Independent Order of B'nai B'rith, has dropped the secrecy from its meetings and even from initiations. The B'nai B'rith is also the only one of these orders which has half its grand lodges, though only a fifth of its membership, in foreign lands, being a true international organization. Its supreme body is the Constitution Grand Lodge, which meets only once in five years. Its president is Alfred M. Cohen, of Cincinnati, who is also chairman of the Board of Governors of the Hebrew Union College. Its secretary for several years was Dr. Boris D. Bogen, one of the leading Jewish social workers in America, who was formerly in charge of the work of the Joint Distribution Committee in Soviet Russia. His successor in 1929 was Dr. I. M. Rubinow, also a noted social worker, with a long record of work in Palestine and America.

We have taken up the beginning of these Orders back in the forties, and have seen their slow development through various stages of growth, from benefit and insurance features to philanthropy and from that to education and Jewish statesmanship. The B'nai B'rith, with its 85,000 members, is in the third stage of development now; the Independent Order B'rith Abraham, with its 142,000 members, the largest of them all, is in the second stage; the Workmen's Circle, with 85,000, which ties for second in membership, is in the first stage. The smaller organizations are of all three types. It must be remembered, also, that in addition to its national activities, each lodge, like every club, depends on its meetings for interest, on the ritual, the initiation, the officers, the lodge business, the serious programs, and the social events.

One important feature of the B'nai B'rith is the Anti-Defamation League, which it founded in 1913 to combat anti-Semitism in books, magazines and on the stage, and to defend the good name of Jew. The League has had plenty to do since that time, especially with the sudden rise of anti-Semitism and the Ku Klux Klan. Of course, it has not been able to attack such great forces directly, but it has exerted an important influence on fair-minded people. It has accomplished much, quietly but effectively, by writing to editors and explaining to them the offensive parts of stories; by circulating the directions on the proper use of the word, "Jew," as written by Adolph S. Ochs, editor of the *New York Times;* and by persuading vaudeville managers not to engage offensive acts. Of course, nobody has any right to object to honest fun or to serious descriptions which are true, but the Jews have had reason to object to libels, accusations against their honesty, their patriotism, and the like. In some cases the League has even fostered laws forbidding open discrimination against Jews by hotels, summer resorts, and other public agencies, forbidding them to advertise "no Jews wanted," or similar objectionable phrases.

II. ORGANIZATIONS FOR WOMEN AND YOUNG PEOPLE

SEVERAL organizations for women have already been mentioned in connection with the chapter on religion. One of them, the Council of Jewish Women, was studied in connection with its work in immigration. But their real importance, which is due to the mounting position of women in America in the twentieth century has not yet been summed up. Jewish women had always been highly respected, but chiefly in the home; they had little place in the synagogue and the school. Nowadays over half the congregation of a reform temple is composed of women; in the reform religious schools, boys and girls rank equally in numbers; in the Talmud Torahs, about 40 per cent of the pupils are girls. The Sisterhoods are among the leading factors in the success of reform and conservative congregations; now the orthodox synagogues also are organizing women's auxiliaries, and the young women educated in America are often Hebrew teachers and factors in the congregational life. It is a great step forward in the life of the Jewish woman, due to her position in America in the present day.

The first national organization of Jewish women was the National Council of Jewish Women, founded at the World's Columbian Exposition of 1893 by Mrs. Hannah Solomon of Chicago. At this exposition there was a Congress of Religions, at which the Jews were represented by both men and women; but it was found that there was no organization of women to send its leaders there, just a few women of prominence in their own cities. In connection with the Congress of Religions, each group held its own meeting, and from the meeting of Jewish women at the Chicago fair arose the National Council of Jewish Women. Today the Council has 233 sections and 84 junior sections in various cities throughout the country.

The Council, like the B'nai B'rith, aims to unite Jews of different synagogues and different social groups; orthodox and reform women come together in its meetings. Hence it has a place in large cities where there are several Sisterhoods, as well as in little towns where it may be the only organization of Jewish women. Its program is varied—work for immigrant girls, for the Jewish farm women, the establishment of religious schools, care for the blind and deaf—and also papers by its own members and lectures by outsiders on literary, civic and Jewish subjects. In other words, it is not a Sisterhood for one congregation; it is a club for Jewish women, exactly like any woman's club except that its members are Jewesses and have Jewish interests along with their other ones.

Organizations of women exist, of course, for the same reasons as men's organizations. Some are social, such as lodges; some are charitable, such as sewing societies or sick visiting committees; some are religious, such as Sisterhoods; some are Zionistic, such as the chapters of Hadassah. Beside the Council, the most important are the Hadassah, which raises such great sums of money in America and conducts the important nursing and health work in Palestine, and the Sisterhoods associated with the reform and conservative congregations. The National Federation of Temple Sisterhoods is the reform; the Woman's League of the United Synagogue the conservative group, and both of these are busily engaged in all sorts of religious and educational projects, both for the benefit of their own members and of the Jewish people as a whole.

In addition, there is now a growing movement of Jewish young people in this country and abroad, coming after the women's organizations. So far these young Jews have not accomplished very much, but their serious organizations should grow really important in time to come. The United Synagogue has a Young People's League; the B'nai B'rith has a junior order, the Aleph Zadik Aleph; the National Council of Jewish Women and Hadassah have junior sections; the Zionists have the Young Judea, with 900 branches, probably the largest of all these youth organizations; and even the Poale Zion, the Socialist branch of the Zionist movement, has a Young Poale Zion to instruct the youth in the principles of its movement and keep them loyal and interested Jews.

III. JEWISH LABOR UNIONS

The Jewish labor movement has risen to great importance. After its early struggles from 1890 on, it became strong in a number of the different trades which make men's and women's clothing, furs, caps and so on. In 1910 there was another period of strikes and of the formation of new unions, which brought further advances to the workmen, now thoroughly American in their own leadership and strength, but with still greater masses of new immigrants forming behind them as the members of their new organizations. Many of the Jewish unions today belong to the American Federation of Labor, where they are a part of the regular American labor movement, with its conservative platform and its nation-wide influence. The Jewish radicals have their own fraternal organization, the Arbeiter Ring (Workmen's Circle), which was organized in 1900 and which has 85,000 members. A great wing of the Jewish labor movement is radical in its theory of labor and of government, and constitutes a third group in American Jewish life. This group is composed largely of Zionists; they are not religious Jews, and they prefer Yiddish to Hebrew.

The greatest and strongest Jewish unions, however, are separate from the Federation. Such unions are the Amalgamated Clothing Workers of America, with 160,000 members, practically all Jews, and the International Ladies' Garment Workers, with 140,000, most of whom are Jews. These unions have a much broader program of activities than the Federation. They have established schools, health centers, and banks; they have a recreation program for their members; they provide for them all the types of welfare and social life which they need. This is an original contribution to the American labor movement, and one which has attracted great attention. Two other contributions of the Jewish labor movement beside the social program are unemployment insurance and constitutionalism in industry. The insurance against unemployment is a novel experiment in industry, though it has long been tried by governments. The manufacture of ladies' garments, especially, is a seasonal industry, and many of the workers had to work long hours for half the year, and then be idle the other half. To prevent this the International Ladies' Garment Workers proposed a plan in April 1921, by which the workmen and employers pay a certain amount toward a fund, and the workers who are idle more than twelve weeks a year, will draw a certain income from it. The plan is fairly new, but has been tried in several places and seems to promise more regular work and more safety for the workers and their families.

Constitutionalism is a still more important contribution. This is the idea that manufacturing should not be run, hit or miss, by each separate employer, with the workers fighting him from time to time for their own benefit, but that there should be some regular government in industry, with an agreement between the employers and the workers. This system was first tried in 1910 after two great strikes, one in Chicago among the makers of men's clothing, and one in New York in the women's garment trades. It consists of a board composed of appointees of the workers, the employers, and usually an impartial chairman who represents the public. This board takes up any complaints or other matters for arbitration and works out a decision which both the employers and workers have promised in advance to accept. It is building up a fairer system for both sides, a safer system for the workers, and at the same time is keeping peace in the industry and preventing strikes. The leaders in this work have largely been Jews, as impartial chairmen, employers, and labor leaders.

The outstanding one of all the labor leaders in these new developments is Sidney Hillman, president of the Amalgamated Clothing Workers of America, who was awarded in 1928 a gold medal and $1000 by the Harmon Foundation of New York for his outstanding contributions to American life. The statement of award said: "His organization has not only reorganized conditions in a major industry, but has also, in the judgment of the jury, been a laboratory where labor's new share in the life of the community is being worked out." Among its successful experiments were mentioned the unemployment insurance, cooperative banks, and a $2,000,000 cooperative housing venture for working people.

Altogether, the economic organizations of the Jewish workers are among the outstanding contributions of the Jews to American life as a whole.

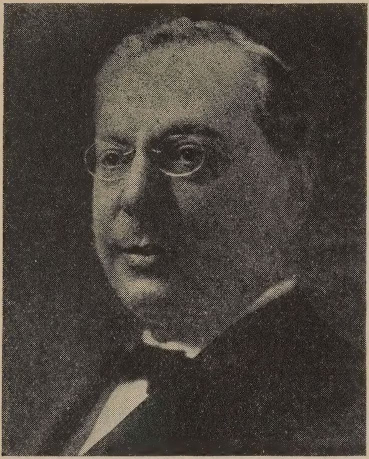
IV. JEWISH RIGHTS

EACH of these organizations exists for some special purpose, even though it may try to accomplish a number of aims. But now we come to those few great organizations which have tried to unite all Jews for the sake of unity, as well as for the sake of Jewish rights at home and abroad. Such an attempt was made in 1891 in the Jewish Alliance of America, but it could not succeed; American Jewry had not at that time enough cohesion for unified effort, nor enough power to make a partial effort worth anything at all. The jealousy between German Jew and Russian Jew was too new and keen, the opposition between orthodox and reform too fresh for any union then.

Some years later, in 1909, when the Jews of New York City were aroused by a public criticism of them, they organized the Jewish Community of New York City, usually known by the Hebrew name, Kehillah. All kinds of societies were represented in the Kehillah: synagogues, lodges, and philanthropies, as well as others. The attempt was to form a body that could speak for the Jews of that enormous Jewish community as a whole, and to further Jewish activities. The latter object was accomplished by the organization of Bureaus, of which the Bureau of Jewish Education, under Dr. Benderly, has been particularly successful. But the Jews of New York were not prepared to have any unified body speak for them; they were entirely too divided in their sentiments and too unwieldy in their numbers and their groupings.

The president of the Kehillah was Dr. Judah Leon Magnes, a graduate of the Hebrew Union College, who had resigned the pulpit of Temple Emanu-El of New York because of his growing orthodox sympathies, and who was able to work with both reform and orthodox Jews. But, in spite of his leadership and the fine support which some of the leading Jews accorded him, the Kehillah did not persist, but has ceased meeting altogether; while some of the forces it created, like the Bureau of Education, are living on independently. Dr. Magnes has left New York altogether and is now chancellor of the Hebrew University of Jerusalem.

The same problem appeared in the formation of the



Louis Marshall

American Jewish Committee a few years before, in 1906, as one of the results of the Kishineff massacre. A need was felt for some organization to speak for the Jews in such crises, and some of the ablest Jews in the country, most of them, however, of the reform wing, formed a committee. The first president of the American Jewish Committee was Judge Mayer Sulzberger of Philadelphia; his successor was the late Louis Marshall of New York City, a distinguished lawyer and Jewish leader, president of Temple Emanu-El, of the Jewish Theological Seminary, and a director in any number of different Jewish enterprises. Mr. Marshall, as the leading non-Zionist in the United States, was the head of the forces which worked with Dr. Chaim Weizmann in the agreement for the founding of a Jewish agency to act for the Jews of the world in Palestine. One vice-president was Julius Rosenwald, the Chicago philanthropist. Dr. Cyrus Adler, president of both the Jewish Theological Seminary and Dropsie College, was a vice-president of the American Jewish Committee and was elected president after Mr. Marshall's death in 1929. Evidently the strength of the American Jewish Committee lies in the individual power and influence of its members, not in its representing anybody or being elected or instructed by any constituency of the Jews of the United States. The Committee was among the leading forces in the abrogation of the Russian treaty in 1911.

This Committee failed to satisfy the Jewish masses as a whole, particularly the newly arrived Russian Jews, who were conscious of their numbers and their growing wealth but had not yet achieved leadership sufficient to place them among these outstanding spokesmen of Jewry. In 1916 when Jewish rights abroad were in jeopardy and the situation in Palestine was in the balance, two attempts were made to bring all the Jews of the United States together to speak to the world on these world-wide issues. The first was begun by the American Jewish Committee, the second by the Russian Jews, and particularly by the Zionists. The result of this second movement was a popular vote (in which only 300,000 Jews voted, although every Jew was entitled to vote if he desired) for delegates to an American Jewish Congress. When the first Congress came together in December, 1919, in Philadelphia, it was largely a compromise organization, one of the conditions for the compromise being, that the congress should be dissolved after the report should have been made to it by the delegates to the Peace Conference in Paris. The Zionists held a majority, and Judge Julian Mack, then president of the Zionist Organization of

America, was chairman of the Congress. He and Louis Marshall, together with others, were appointed delegates to the peace conference in Paris, and when they reported back in May 1920, Judge Mack ruled the American Jewish Congress at an end and dissolved the organization. But many of those who desired the Congress were not satisfied to see it dissolved when the war emergency was over; they wanted an organization to represent them. So the American Jewish Congress was reorganized and still exists; Rabbi Stephen S. Wise was president until 1930. Its most notable meeting since the war was in 1923, when Israel Zangwill, the leading Jewish novelist and story writer in the world, came from England to deliver an address. But the Congress holds its yearly conventions, takes up matters concerning defending Jewish rights in the United States and abroad, a Jewish Palestine, and so on—the same sort of questions that the American Jewish Committee is also considering. The attempt for unity has so far resulted in two unities, representing different groups of Jews; the time is still to come when one body can represent all the Jews of the United States.

V. THE ZIONIST MOVEMENT

In 1930 there are nine national organizations in the United States whose purpose is the building up of Palestine; the greatest of these, the Zionist Organization of America, has a membership of 65,000, and all of them together have 100,000 members. This is a great and important world movement, but even if we consider all the Zionist sympathizers who are not members, it has not captured all the Jews of America. The reason is partly that people are hard to interest in matters far away from home, partly that the Zionist Organization is still largely the organ of one group of the Jews of America, not of all of them. Its president, up to 1930, was Louis Lipsky, a life-long worker for the movement, who has risen from the ranks by his devotion and his service. He was the successor of two brilliant jurists who became interested in the Zionist movement, Justice Louis D. Brandeis of the United States Supreme Court and Judge Julian Mack of the United States Circuit Court.

In the summer of 1930 the Zionist Organization of America was completely reorganized, bringing both Judge Mack and Mr. Lipsky into the administration, and assuring the counsel of Justice Brandeis, although his official position prevents his taking any Zionist office. Both wings of Zionist opinion are thus coöperating with each other, as well as with the non-Zionists, in the Jewish Agency, for the cause of Palestine.

The beginnings of the Zionist movement have been described in an earlier chapter,—how it aroused instant sympathy among the Russian Jews of the United States, while awakening at first almost as strong opposition among the German Jews. Since that time the situation has changed largely but not altogether. The great solution of the problem, now in process, is the formation of a Jewish Agency on Palestine, in which the World Zionist

Organization (including the one of America) and leading non-Zionists of the world will have a part.

The Zionist Organization of America has its branches or districts through the country. In addition, it has several subsidiary organizations, some of which you will certainly know. There is Hadassah, the women's branch, organized by Miss Henrietta Szold, which is doing such remarkable work in Palestine in the field of medicine and sanitation, erecting hospitals, opening dispensaries, providing physicians and nurses for Jews and Arabs alike, in order that the ancient curse of disease, due to dirt and ignorance, might be removed from the land. There is Young Judea, the branch for children and young people, which is doing an important work of Jewish education, publishing a fine children's magazine, and helping the Jewish boys and girls keep up a live interest in their own people. There are several companies and societies for investment in Palestine. There is the financial agency, the Keren Hayesod or Palestine Foundation Fund, which builds the roads and school houses, pays the wages of the Chaluzim, the Palestine Pioneers, and carries on the public works accomplished by the Jews in that land. There is the Jewish National Fund, which buys land to lease to the colonists, keeping the ownership forever for the Jewish people. In addition, there are Zionists who are not a part of the Organization; such are the Mizrachi, the orthodox branch, who have their own ideas and policies but agree in love of Palestine; and the Poale Zion, the Socialist branch, who likewise are interested in Palestine, but from their own radical point of view.

We must remember that much of the work done in Palestine since the World War is due to the interest and generosity of the American Jews. The Jews of eastern and central Europe have been so impoverished that they could not give as they used to do; those of France and England, while willing, are much fewer and weaker than the Jews of the United States. If the new chance for Zionism was to be grasped at all, it could only be done with money raised in America. Since the war, the Balfour Declaration, and the sympathetic action of the United States government, more American Jews came to sympathize with the Zionist movement. They more than took the place of the European Jews who could no longer give much beside their labor and their good will. The United Palestine Appeal, with its great annual collections in America, has given the necessary supplies to continue the work of development in Palestine. At the same time, it has been an educating force, teaching the Jews of America about their brothers in foreign lands, both in Europe and in Palestine.

Through the Zionist organization many of the Jews of America are participating in this world-wide movement, and through the rise of the Jewish Agency we can expect that some day all the Jews of America will be brought to help in the development of Palestine.

A non-partisan commission went to Palestine and studied conditions there, so that the non-Zionists might have their own knowledge of the subject and not merely join the Zionists already at work. Then a meeting of American non-Zionists was held in New York in October 1928, with Louis Marshall as chairman and President Chaim Weizmann of the World Zionist Organization as an invited speaker. Here most of the leading non-Zionists of America found a common basis with the Zionists for practical work in Palestine. In August 1929, the Jewish Agency was finally organized at Zurich, Switzerland. The process of agreement and of making a new organization such as the Jewish Agency is a slow one, but it seems full of promise, both for the work in Palestine and for the unity and strength of the Jews of America. The Agency will not be bound by the political ideas of Zionism, but each member may keep his own ideas on nationalism and religion; it will work for the economic and cultural development of Palestine. The non-Zionists are interested because they find an inspiration in the Hebrew University, in a Jewish center for art and culture; because they want Jews to flourish and succeed in any part of the world; and because they too love the ancient Land of Israel. The Zionists, who have been working for Palestine all these years, are willing to share with them in the control from now on because the non-Zionists will bring much additional strength to the practical work, and the new Agency will thus help the Land and the people who live there.

The steps toward union are definite though slow. The American Jewish Congress and American Jewish Committee are both steps forward, but the existence of the two of them means that the process is not yet complete. The existence of the Synagogue Council of America is another forward step, including three groups who could never have met in this way a generation ago, but now meet on the basis of Judaism as a religion and the synagogue as an institution; they leave out the radical, who is not religious, the Zionist, who often holds that Judaism is a national cultural loyalty, not a religious faith. The only occasion on which we have witnessed actual unity among American Jews was the war-time relief of the Joint Distribution Committee, with the American, Central and People's Committees taking part. Even this is not permanent, for since the undertaking of the Russian colonization project, many of the Zionists have objected, not so much to the scheme itself, as to its taking so much money which they felt ought to go first to Palestine. In 1930 this opposition also was compromised in an Allied Jewish Campaign for $6,000,000 for both the Zionists and the Joint Distribution Committee.

The one big hopeful fact about the whole situation is that division and opposition are coming to be by parties and opinions, not by groups of birth and prejudice. The suspicion and opposition of German and Russian Jews are being overcome in the formation of an American Jewry. The opposition between different opinions, such as orthodox and reform, religious and nationalist, Palestinian and Russian colonization—such differences as these are legitimate and necessary. What we need now is one bond of union, in addition to our differences of party, which will unite all the Jews of the United States as Jews, and such a bond of union must some day be evolved.

REVIEW QUESTIONS

1. What are some of the objects for which Jews have joined together? What other objects do these societies serve?
2. Why are there Jewish social clubs? What are they like? Describe one you have seen. Jewish country clubs?
3. Describe the stages of development of the Jewish fraternal order. Give illustrations from your own knowledge of lodges in your own city.
4. Describe two Jewish women's societies in your city, giving purpose, work, officers, and national affiliations. Show how they fit into the description in the chapter.
5. What group of society and what function for that group is represented by the American Jewish Committee? The American Jewish Congress? Which do you think is right in the controversy between them?
6. Describe: *a*. Zionist work in America; *b*. Zionist work in Palestine.

TOPICS FOR REPORTS

1. The Policy of Zionism: *a*. the Organization; *b*. the Agency; *c*. Revisionism.
2. A list of Jewish organizations in your city, fitting each into its place in the last four chapters. Give national affiliations for each.
3. How can all the Jews of your city be represented by one organization? What changes will have to be made so this will succeed?
4. What will such a representative organization want to do for the Jews of your city? What will a national organization try to do for the Jews of America and of the world?

REFERENCES FOR PUPILS AND TEACHERS

Wiernick, Peter, pp. 247–249, 366–379.

Raisin, Max, p. 340–341.

Jewish Encyclopedia, arts. on Cyrus Adler, B'nai B'rith, Congress of Jewish Women, Fraternities, Adolph Kraus, Henrietta Szold.

Books are rapidly out of date when we are dealing with current material, and the Jewish Encyclopedia was completed by 1905. The best material is to be found in current periodicals and the successive Year Books. There is a list of national Jewish organizations and of Jewish periodicals in every Year Book. There are summaries of the year, in which we can find reports of all the more important meetings and other events. As the Year Book is published under the American Jewish Committee and by the Jewish Publications Society of America, full reports of these two organizations are in every number.

American Jewish Year Book, art. on the Kehillah in its Origins, vol. 5670, pp. 44 ff; First meeting of the American Jewish Congress, vol. 5680, pp. 186 ff.

New Palestine (a weekly magazine), arts. on Zionism.

American Jewish Congress reports.

CHAPTER 28.

Jews Who Have Contributed to American Literature, Science, and Art

WE SHALL now see what a few outstanding Jews in America have accomplished in various fields: literature and the theatre, science and art, industry and business, philanthropy and public life. The majority of these successful men and women have succeeded as individuals, as Americans, and not as Jews; most of them have little that is especially Jewish in their writing or painting or whatever their work may be. Of course, they are of interest to us as fellow-Jews; they show us how a Jew can succeed in America; they tell us what the Jews have contributed to American life.

We must notice also the Yiddish and Hebrew writers, who are Jewish in language as well as birth, and who have contributed a Jewish element to American literature and life. We cannot list many of the Jews who have written in English from the time of Mordecai Noah to the present day; there are entirely too many, and not all of them are worth remembering. We cannot discuss at all non-Jews whose writings have a little Jewish influence, men such as Mark Twain, who wrote sympathetically about the Jews, or Bret Harte, the first writer of stories of the far West, who was one-fourth Jewish in blood but had no Jewish contacts. We can mention only a few people, who have had real influence as writers; a few more will be added in lists at the end of the chapters; and there are many others whom you can look up for yourselves and discuss in class.

I. LITERATURE

TODAY a number of Jews are known as American writers: novelists, story writers, poets and journalists. Probably you know most of them by name, though many people may not know that they are Jews, because most of them do not write on Jewish subjects.

One of the leading American poets of today is Louis Untermeyer, who was born in New York City in 1885. He began as a business man and was very successful, but all the time he was writing poetry and finally he retired from business altogether in order to give all his time to writing. Mr. Untermeyer is a leader also in the study of poetry, in translating it, editing collections of poems, and writing essays about poetry. He has tried all kinds of poetic writing, both in the older meters and the newer experimental forms. Beside a great deal of lecturing and writing for magazines, he has published eleven volumes of original poetry, five volumes of translations, and eight volumes of anthologies and similar editorial work. The influence of this type of work was great because he introduced many new poets to the

American public, and his selection of their poetry and his criticism of it directed public attention to them. In this way he has been a leader in the field of American poetry.

In addition, the quality of his original writing is very high. His translation of the poems of Heine is probably the best in the English language, and is worth reading, as it gives an insight into that great Jewish poet of a century ago. Untermeyer has two books on Jewish themes: in *Roast Leviathan* he has gone to Jewish legend for his material; in his one novel, *Moses,* he has rewritten as a modern novel the old story of the Jewish lawgiver. One of his poems which is often quoted is entitled "Prayer":

God, although this life is but a wraith,
    Although we know not what we use;
Although we grope with little faith,
    God, give me the heart to fight—and lose.

Ever insurgent let me be,
    Make me more daring than devout;
From sleek contentment keep me free
    And fill me with a buoyant doubt.

Open my eyes to visions girt
    With beauty, and with wonder lit,—
But let me always see the dirt,
    And all that spawn and die in it.

Open my ears to music, let
    Me thrill with Spring's first flutes and drums
But never let me dare forget
    The bitter ballads of the slums.

From compromise and things half-done
    Keep me with stern and stubborn pride;
But when at last the fight is won,
    God, keep me still unsatisfied.

Two important novelists and short story writers who belong to the same period as Mr. Untermeyer are Edna Ferber and Fannie Hurst. Both were born in the Middle West and grew up in an environment more American than Jewish; both even while young writers gained a place among the most popular women writers of this country.

Edna Ferber was born in Kalamazoo, Michigan. Her first novel, *Dawn O'Hara,* tells of life as she saw it while a newspaper reporter in Milwaukee, Wis. This was followed by a number of short stories, which appeared in the leading magazines and were later gathered into four volumes, the best liked, perhaps, being *Buttered Side Down.* In her next novel, *Fanny Herself,* the author described her own school days in the little town of Appleton, Wisconsin. The old German rabbi was drawn from life; the hard working, self-sacrificing Jewish mother was the novelist's own mother. This proved a very different story from the many tales of Ghetto life which had appeared up till this time; readers were at once interested in this account of a few families of German Jews living in a small town. Many other short stories followed, first in magazines, then in book form, for Miss Ferber has always been an industrious as well as a careful writer.

The Girls, her next novel, gives a most interesting picture of life in Chicago, extending from Civil War days through the World War. In 1924 Miss Ferber won the Pulitzer Prize, awarded to the leading novel of the year, for *So Big,* the story of a woman farmer. This novel, believed by many to be her best work, and several other of her stories, have appeared as motion pictures. A later novel, *Show Boat,* has been filmed and also turned into a very successful musical comedy. *The Royal Family* is her most successful play, written in collaboration with George S. Kaufman, another Jewish playwright.

Fannie Hurst, who has lived a much more exciting life than Miss Ferber, has somehow found time to write just as many stories, novels and plays. She was born in the little town of Hamilton, Ohio, which she describes so well in her finest novel of American life, *A President is Born.* When she was still a young woman she went to New York to study and to write; her parents did not believe she was destined to become a writer and urged her to return home. But the girl held on grimly, although at first she could not sell any of her stories, and found it hard to support herself. In her own words:

"For a stretch of twenty-six months, without even meeting an editor, writer or publisher, absolutely ignorant of the game and an entire stranger in New York, I wrote, peddled, rewrote, repeddled, without so much as one acceptance or word of encouragement." At last a leading magazine editor, after reading one of her stories, wrote back to her: "Fannie, you can write!"

With such encouragement, Fannie Hurst continued to write stories of life as she saw it all about her while she worked in the basement of a department store or as a waitress in a cheap restaurant. She studied the people she met in New York's teeming East Side. One of her best known stories is *Humoresque,* which deals with a poor Jewish boy who became a world-famous violinist; this story was made into a moving picture and won the prize granted yearly to the finest photodrama produced in America. But the fortune and fame that came to Miss Hurst did not make her lazy; she worked just as hard as ever on her novels and short stories. As Jews we are especially interested in her sketches of middle-class, Americanized Jews which she has drawn so well in stories like *Seven Candles* and *A Good Provider.* But this author has portrayed equally well the Finnish servant, who is the heroine of *Lummox,* and the young girl, who becomes a nun in *Appassionata.* Like Miss Ferber she has dramatized a number of her stories for the stage and has published many of her magazine stories in volume form.

Ludwig Lewisohn, critic, translator, and novelist, is of primary interest here because of his autobiographical writings and the remarkable Jewish problem of his life. Mr. Lewisohn was born in Germany in 1882 and was brought to America by his parents when he was a young child. They had very few Jewish interests but were cultured Europeans; he grew up in the South with no Jewish loyalty but with a great interest in literature. He studied especially English and German literature, and became a university instructor in German. At the same time he wrote essays and books of criticism and achieved a great scholarly work in translating the plays of Gerhardt Hauptmann from German into English, and editing them. He left his university work and became an editor of the *Nation,* a leading liberal magazine, in New York City. He began to write novels which won high praise, for Lewisohn has a very beautiful prose style; he is one of the finest masters of English prose among all the writers of America.

But his successful career left him unhappy, and one reason for this unhappiness was the fact that he was a Jew. He felt that this was the reason for the special difficulty he had had in obtaining a position in a university; he could never be exactly like other Americans, he believed, because he was a Jew. He began to return to his people, at first in sympathy, then in study, finally as a devoted nationalist. In *Israel* he wrote an excellent study of the new Zionist colonies in Palestine. In *Upstream* and *Midchannel* he wrote his own life story, the first book about his non-Jewish beginnings, the second about how he found himself. *The Island Within* develops his ideas further, showing the history of a Jewish family for four generations in Europe and America, and giving his conclusion, that the Jew can only be himself when he is a conscious and loyal Jew. By returning to his own people the Jew can be free and happy; by trying to deny his Judaism he only denies himself and his own nature.

"Jewishness . . . tracks you through the universe, it lies in ambush from without and from within. . . . Why not, since one was a Jew and had to live Jewishly, get—in vulgar but sensible parlance—the maximum of good out of one's Jewishness, out of one's traditions, one's racial poetry, one's ancestral history! All other people did so and throve in spirituality and self-respect and richness of the texture of their lives thereby." This is the idea with which he ends *The Island Within;* it explains largely his return to his people, and is the Jewish teaching which he is impressing on many other modern intellectual Jews like himself.

Publishers have had very much to do with the choice of literature, and are influential in public life as well; in this field also the Jews are represented. Joseph Pulitzer founded the *New York World* and became a great influence in American life; he was a queer genius, born in Hungary, with no Jewish interests, but with a great love for humanity. He founded the School of Journalism at Columbia University, and left money in his will for the Pulitzer prizes, the highest awards in America for different types of writing: the best novel, play, history, biography, newspaper editorial, and so on.

A very different sort of man is Adolph S. Ochs, owner and publisher of the *New York Times,* which is probably the greatest newspaper in the United States. Mr. Ochs was born in Chattanooga, Tenn.; his life is an amazing story of success, such as we read sometimes of the great masters of industry. He began as a newsboy, became a printer's apprentice, printer, business manager and newspaper owner in turn; then he moved to New York, where he undertook the publishing of a great daily paper. He has made this an outstanding success both as an organ of news and opinion, and as a financial venture. He has any number of public honors, the Legion of Honor from the French government; honorary degrees from American universities; and other distinctions. At the same time, Mr. Ochs is a devoted Jew and a leader in reform Judaism. He is chairman of a movement to obtain a $5,000,000 endowment for the Hebrew Union College. He is a representative leader of American reform Judaism.

II. THE THEATRE

JEWS are even more conspicuous in the theatre than in literature; they are found in great numbers as producers and writers of plays, actors in drama, vaudeville and the movies, and builders and owners of theatres. In many cases they are writing and producing the same types of plays presented by the average non-Jewish producers of our day; in a few cases, the Jewish playwright or producer or actor finds a place in the very highest circle of those who have worked for better things in the American theatre.

Head and shoulders above all pioneers in the American theatre is David Belasco. Although born of Jewish parents in San Francisco, he was educated in a Catholic school. From his earliest years he has been a worker in the theatre, an experimenter, who both as playwright and producer attempted and accomplished what no other American ever tried to do before. Until Belasco began to produce plays, audiences were satisfied to see a library represented by rows of books painted upon the scenery; when Belasco showed a doctor's office on the stage, he not only used real volumes but chose the very medical books a doctor would need. He introduced realism not only in the scenery of his plays, but in the acting of the stars he trained and in the many plays he wrote. Even the best of them like *The Darling of the Gods* (the story of a Japanese girl) and *The Return of Peter Grimm* are now considered rather old-fashioned; but when they were first produced they made a tremendous impression and did a great deal to influence the writings of other American playwrights. His play of western life, *The Girl of the Golden West,* was made into one of the first operas with an American setting.

In the modern theatre Belasco holds his high place not so much as a playwright, but as an original worker, especially in the field of stage lighting, and as the man who has discovered and trained a number of our leading actors. Among these no one stands higher than David Warfield, one of the most prominent Jewish actors of his day, who first gained recognition in *The Auctioneer*, a play of Jewish life. This play, which was one of the most successful David Belasco ever presented, showed Warfield as a humble auctioneer, who loses his earnings and is obliged to sell toys on a street corner. It was a comedy filled with smiles and tears; no matter how many other roles Warfield played, audiences never forgot him as the lovable old Jew, and he was obliged to repeat the performance again and again.

A very different but equally successful play, also presented by Belasco with Warfield as the leading character, was *The Music Master*, the story of a German musician. In his last public performances Warfield appeared as Shylock in *The Merchant of Venice*, one of the most costly and beautiful of all of Belasco's productions. But in spite of Mr. Warfield's masterly presentation of the suffering, persecuted Jew, most of the critics and nearly all theatre-goers preferred him as the Auctioneer.

The story of the "two Davids," as they were often called, must lead any account of the contributions of American Jews to the modern theatre. They were followed by a group of equally important workers. Two young women of a leading Jewish New York family, Alice and Irene Lewisohn, began in a humble way what was to be one of the biggest movements in American theatrical history. They became interested in the work of the actors and musicians in a New York settlement house and began to direct their plays. Later they built the Neighborhood Playhouse which became the leading Little Theatre in America. Only the most worthwhile plays were produced there, sometimes for the first time on any stage. Perhaps the most notable was Ansky's play *The Dybbuk,* a remarkable picture of the Chassidim, those strange, mystic Jews of Eastern Europe.

Like the Neighborhood House players, the Theatre Guild has always tried to produce outstanding plays. Although the board of the Guild has a number of Jewish members and some of their leading workers are Jews, this group has produced only one Jewish play, *The Treasure,* by one of the foremost Yiddish playwrights, David Pinski. The Theatre Guild is interested not only in the best plays, but in the best and most advanced methods of producing them. No other group in America has done so much in introducing modern ideas in scenery, lighting and costuming.

There is not space enough here to speak of the many leading Jewish actors on the stage and in the motion pictures; but they are important and numerous enough to have built up two large organizations, the Jewish Theatrical Guild of America and the Rabbis' Sons Theatrical Benevolent Association. The former, which has 2,000 members, declares its purpose is "perpetuating Judaism in the theatre"; membership in the latter is restricted to the sons of rabbis, cantors and other officials of the synagogue, and its founders were Al Jolson, the singer, and Harry Houdini, the magician.

III. YIDDISH LITERATURE

WE HAVE seen in our study of the Russian Jews in America that their daily interests were expressed in the Yiddish language, and that this language produced a literature in America far beyond that written in the Old World, in bulk and often in quality as well. These Yiddish writers have been most influential among their Jewish readers, and by translations they have been introduced to the general American public. They contribute a special Jewish element to literature in America, because they write in a Jewish language and from the background of Jewish life, although their themes are not always Jewish.

In fact, their stories often read more like those of the great Russian writers, like Tolstoy or Gorky, than like the English and American stories with which we are more familiar. Very often they have tragic endings; frequently they deal with queer or unpleasant characters. This is because most of these Yiddish writers were born in Europe and received their early education there. The books they read and admired were those of the Russians, and their stories resemble these more than American literature in general. Many critics feel that this is a fine thing, for it introduces a different kind of story into American fiction and brings greater variety and interest.

A Yiddish poet, who died as recently as 1926, and so represents the modern period, was Yehoash, whose real name was Solomon Bloomgarten. He was born in Russia and came to America in 1891 at the age of nineteen. He attended a Yeshivah in his childhood so he was educated only in the Talmud. His knowledge of modern languages and books was acquired through personal efforts and not in any school. In the United States he had a hard time winning a foothold but finally became popular with the masses as the poet of the Jewish national hope. His description of Palestine in *The Feet of the Messenger* is very beautiful, and merits reading; there is a fine English translation of it, published by the Jewish Publication Society. In addition, he was an enthusiast for the Yiddish language and did much for its development. He translated into Yiddish such different works as the Hebrew Bible and Longfellow's *Hiawatha*. He wrote a dictionary of Yiddish. He left a real impression on the language and all its later writers.

A favorite of the Yiddish reading public was Shalom Aleichem, their beloved humorist. His real name was Solomon Rabinowitz, but he assumed this friendly title, which means "peace be to you," and is used in daily life as "hello" or "good morning." Like most of the Yiddish writers he was born in Europe; like many of them he won his chief success in America. His short sketches for newspapers and magazines were most popular, and were afterward collected into volume form; some of them are translated into English, and such a book as *Jewish Children* is very enjoyable reading. His popularity was due to his genial, lovable personality as much as to the rich humor of his writing. It is typical of him that he requested his family to honor his memory by reading every year, on the anniversary of his death, some of his humorous tales, and to laugh as they did when they first read the stories with him.

Another Yiddish writer who has spent many years in America is Sholom Asch, a powerful novelist and dramatist. Asch has written especially of the sorrows and difficulties of the immigrant Jew coming to America, and having to find his way in a New World. He has also written of Jewish life in the Old World, in the form of historical novels, dealing with recent Jewish history as well as with that of by-gone days. Some of his plays have been translated into many languages and played all over the world. The same is true of his novels, which have attracted notice in Russian, German, Polish and English forms, as well as in their original Yiddish. Of all his works you will probably be most interested in his story *America*, with its picture of immigrant life, and his great novel, *Kiddush Ha-Shem*, which describes the persecution of the Jews in the Ukraine in 1648.

IV. HEBREW LITERATURE

THE MOST limited branch of Jewish literature in America is that written in Hebrew. English is the growing, Yiddish the declining tongue of the Jewish masses. But modern Hebrew is a language limited to intellectuals, and only a limited group of students want to read modern books in the ancient tongue. For this reason most books written in Hebrew in America are serious works, with very little fiction or poetry. There is a weekly magazine in Hebrew, *Hadoar,* and a monthly journal for teachers, called *Shevile Hachinuch.* Evidently, Hebrew literature is connected with the Hebrew schools. There is even a Hebrew speaking society, the Histadruth Ivrith, which has 3,000 members in the United States, and which stands for the cultivation of the Hebrew tongue. When the *Hadoar* published its fine yearbook, it had 80 contributors, all of them living in America, and a few of them American-born. Of course, most of them were born and educated in Europe and some of them represent the movement of Haskalah, or Enlightenment; during the persecutions of the World War period and after, a great number of these Jewish intellectuals fled to America and continued their activity here. At the same time, the development of Hebrew in Palestine has encouraged writing in the same language everywhere.

The greatest achievement of Hebrew in America is the *Ozar Yisroel,* the Hebrew Encyclopedia, which J. D. Eisenstein is editing. It is to be a monumental work, with sections for every branch of Jewish learning, traditional and modern.

Reuben Brainin is the outstanding Hebrew writer in the United States and one of the leading ones in the world. His collected Hebrew works comprise thirty volumes of essays, biographies, novels and short stories. He is an internationalist, for he was born in Russia, educated in Vienna, lived in many countries, and finally came to America; the great interests of his life have been the Hebrew language and Zionism. He has written in the Hebrew, Yiddish, German and Russian languages for periodicals in Russia, Poland, Germany, Palestine, and America. He has edited Hebrew magazines and an *Anthology of American Hebrew Poets*. This long and very active life was largely devoted to the Zionist movement. Reuben Brainin was one of the first friends and most devoted followers of Theodor Herzl in preparing for the First Zionist Congress and ever since. Many people think that he originated the idea of a Hebrew University in Jerusalem in a Hebrew article written in 1896.

Through men such as these and many others the Jews are making a definite mark upon American literature, as writers of English, as writers and workers in the theatre, as writers in the popular language, Yiddish, and the learned language, Hebrew. They leave everywhere the impression of their Jewish minds and temperaments, often writing also on Jewish subjects for the benefit of their own people and of the world at large.

V. MUSICIANS

Music is a very old Jewish art, often mentioned in the Bible, and highly developed in the synagogue melodies of the Middle Ages. Jews have always been interested in music both as musicians and as listeners. So it is not surprising to see that at the present day concert audiences are largely made up of Jews, and Jewish artists are found in every field of musical work, from jazz to symphony, as singers, players, directors, and composers.

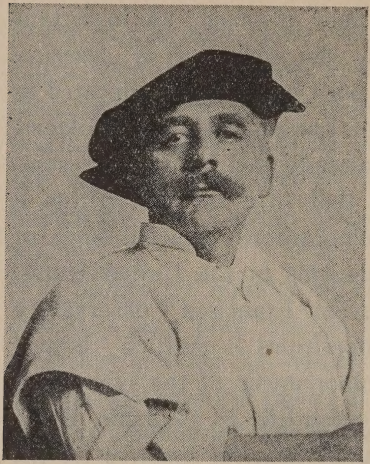
A surprising number of the leading concert violinists have been Jews. Mischa Elman was a child prodigy who has fulfilled his promise in later days. Born in Russia, he played in public at the age of five, and was a concert violinist by the time he was twelve. At that time his work was so remarkable that his father obtained governmental permission for him to study in St. Petersburg, and the renowned teacher, Leopold Auer, was willing to take him as a pupil. He has toured the world, giving concerts in America, Europe, the Orient, and Australia. When he was seventeen years old and a world-famous performer he came to America, and has lived in this country ever since, playing, writing music, and attracting general applause by his fine artistry.

In 1929 an American Jewish boy of twelve, Yehudi Menuhin, made the same sort of an impression that Elman did in his childhood. Yehudi was born in New York in 1917 and brought up in San Francisco; his first big concert was given when he was only nine years old, and he has been praised since as one of the finest violinists of any age in America, with promise of being another Elman.

Turning to a different field of music, an important composer is Ernest Bloch, the composer of *America*. Mr. Bloch is a Swiss Jew, born in 1880 and educated in music in various capitals of Europe. He came to America in 1916, when he was already well known as a composer and director. Since that time he has written a number of new musical compositions, directed some of the leading symphony orchestras in the United States, and is now director of the San Francisco Conservatory of Music. One of his compositions is entitled "Israel" and is based on the sad minor music of the synagogue, expressing the sorrow of Jewish life. In 1928 Mr. Bloch was awarded a $3,000 prize by *Musical America* for the best symphonic work composed by an American. This was *America,* and expressed the spirit of America, as understood by this Jewish immigrant; it even included a new national anthem. *America* was played in December, 1928 in seven different cities by seven great symphony orchestras; it has made Bloch a great figure as an American composer.

VI. ARTISTS

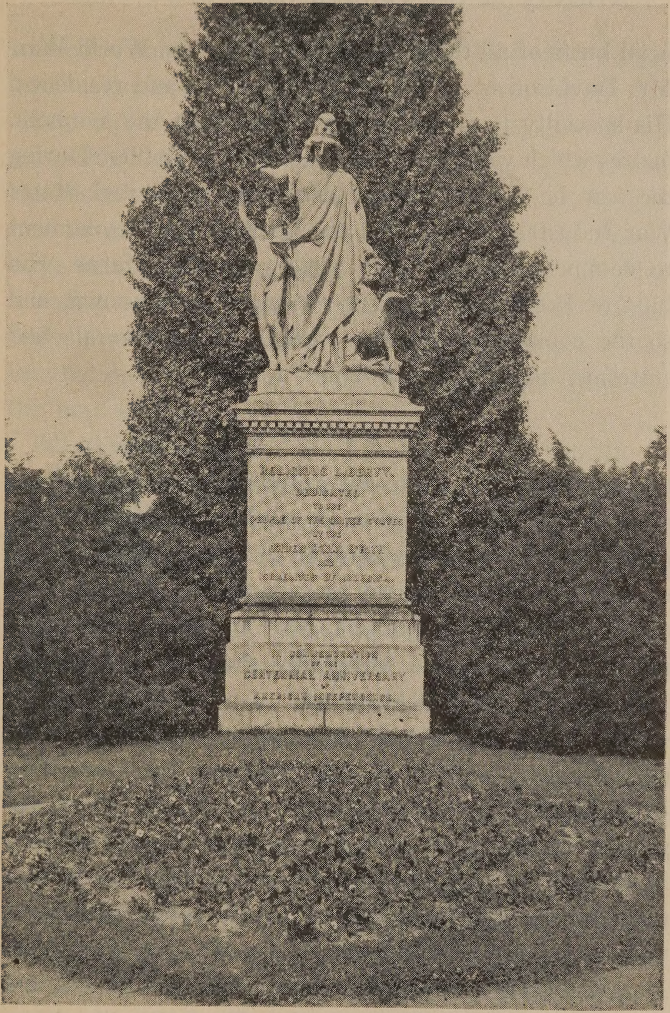
JEWISH artists are neither so many nor so eminent as Jewish writers and musicians. Of course, there are not many artists in the entire population; but apparently the Jewish mind turns more to artistic expression in music or words than in painting or sculpture. There are some American artists who are Jews, of course, and their number seems to be increasing.



Moses Ezekiel

The best known Jewish sculptor in America was Moses J. Ezekiel, who was born in Richmond, Va., in 1844 and died in Rome, Italy, in 1917, and who was given the unusual honor of a burial in the National Cemetery at Arlington. As a boy of seventeen Ezekiel volunteered in the Confederate Army and served through the Civil War. He then went abroad to study sculpture, won a prize which took him to Rome for study, and lived there most of his life in a luxurious modern studio which he installed in the ancient Tower of Belisarius. His best known work from the Jewish standpoint is the statue of Religious Liberty which he made in 1876 for the B'nai B'rith to present as part of the Centennial Exposition, and which stands in Fairmount Park, Philadelphia. His unusually distinguished career as artist included several international medals, and the honor of knighthood both from the king of Italy and the emperor of Germany.

At present a very interesting personality and an outstanding sculptor is Jo Davidson, who made the of-


CENTENNIAL ANNIVERSARY

Ezekiel's Statue of Religious Liberty

ficial busts of all the Allied leaders after the World War. Mr. Davidson is a New Yorker by birth and residence. His specialty is portrait work rather than the symbolic figures which we usually associate with sculpture. During the war he designed such pieces as the United States War Industries badge, and the heroic French monument to commemorate the first victory of the Marne. His bust of President Wilson is especially well known, and so the commission for the various Allied generals and statesmen naturally followed.

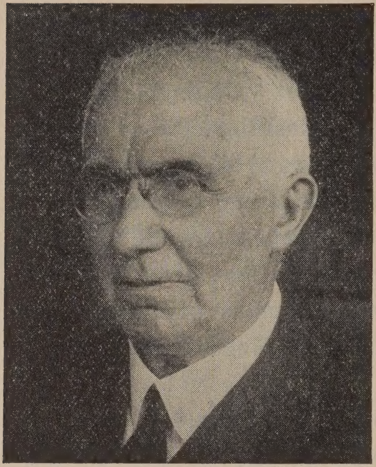
VII. SCIENTISTS

Of the many Jews who are acknowledged as important scientists in various fields of study and of discovery three will be mentioned here. It will be valuable for the student to follow this up by acquainting himself with others of similar importance, for in practically every department of human knowledge there is at least one Jew who is worthy of attention.

The outstanding Jew in American science is undoubtedly Professor Albert A. Michelson of the University of Chicago; he was winner of the Nobel Prize for physics in 1907, and is one of the three Americans who have received this award for physics, and one of the twelve Jews (the others all from European countries) who have been awarded the Nobel Prize in any field. Dr. Michelson has a remarkable record as an original discoverer in the field of physics. He is German born, a graduate of the U. S. Naval Academy at Annapolis, where his career as a teacher began. Since 1892 he has been a professor of physics at the University of Chicago, and was awarded the first "Distinguished Professorship" appointed by that institution, in 1925. He has received practically every honor in the world which can be given to a scientist: honorary degrees from a large number of universities, memberships and offices in scientific societies in this country, Great Britain, France, Italy, Sweden, and Holland, a number of national and international awards, of which the Nobel Prize is merely the best known.

All this fame came as the result of his studies in physics, especially his researches in optics. He has measured the length of the rays of light, which are so small that the task seemed to most scientists quite impossible; he has measured the speed of light which is so rapid that only the original instruments which he himself invented could gauge it; he has measured the size of the stars by the light they give. His discoveries gave the clue to another great Jewish scientist, Albert Einstein of Berlin, for his theory of relativity; and Michelson in turn has tested this theory in many different ways, confirming the Einstein theory with regard to light, ether, and the makeup of the universe. Many scholars claim that the work of these two Jews in different lands has affected our knowledge of the real nature of the world more than any discoveries since those of Newton; in this kind of partnership Albert Einstein has been the theorist, working out his ideas by means of mathematics, and Albert

Michelson has been the laboratory worker, devising methods by which these theories can be tested out and proved.



Emile Berliner

Emile Berliner was another Jew who achieved great things, for he was one of the notable inventors of the United States. Like Michelson, he was born in Germany in the 1850's, and his whole working career was lived in America. Berliner was the inventor of the telephone transmitter which is used in all our telephones. This won him reputation and wealth when he was quite a young man, and he spent his whole life since in study in various fields, often leading to new inventions. He invented one of the first talking machines, and the method of duplicating records so that there can be as many copies as desired of any piece that has once been recorded. He added further devices to the telephone. He invented methods of improving the acoustics of buildings; he was one of the men to make the motion picture projector possible; and he designed the first workable flying machine of the helicopter type, in which his son actually flew in 1919. For many years he was interested in public health, and tried to improve health conditions in the city of Washington, where he lived until his death in 1929.

A third Jew is outstanding in the field of medicine, which has always been a favorite type of study for Jews. Maimonides himself, the greatest Jewish thinker of the Middle Ages, was a famous physician and served in the court of Saladin, the Sultan of Egypt.

One of the prominent German immigrants of the "forty-eighters" was Dr. Abraham Jacobi, the friend of Carl Schurz, active in his profession and in public life as well; he died at an advanced age after a stirring life in two continents.

Today Simon Flexner ranks as one of the great leaders in medical science in the United States, both because of his ability and the position as director of laboratories of the Rockefeller Institute for Medical Research in New York, which he has held since 1903. Dr. Flexner was born in Louisville, Ky., and is a member of a famous family, for his brother Bernard is a well known lawyer and civic worker, while his brother Abraham is an important educator and was for many years secretary of the General Education Board.

Dr. Flexner's discoveries and researches have greatly advanced medical science, and have enabled physicians to control or cure many diseases in different parts of the world. So it is only natural that he has received honors in many different lands, from America to Denmark, from Belgium to the Argentine.

OTHER INTERESTING PEOPLE

I. Literature
- *Poets*—James Oppenheim, Jessie Sampter, Alter Brody, Maxwell Bodenheim
- *Novelists*—Louis Bromfield, Waldo Frank, Ben Hecht, John Cournos
- *Short Story Writers*—Conrad Bercovici, Anzia Yezierska, Montague Glass
- *Critics*—George Jean Nathan
- *Children's Writers*—Joseph Gaer, Elma Ehrlich Levinger
- *Journalists*—Isaac Marcosson, Walter Lippman, Herman Bernstein

II. The Theatre
- *Producers*—Charles and Daniel Frohman, Klaw and Erlanger
- *Patron of Theatre*—Otto Kahn
- *Playwrights*—Charles Klein, Elmer Rice, Samuel Shipman, Arthur Richman
- *Actors*—Rudolph and Joseph Schildkraut, Jacob Ben Ami, Alla Nazimova, Bertha Kalisch, Eddie Cantor
- *Motion Pictures*—Adolph Zukor, Carl Laemmle, William Fox
- *Scene Designer*—Lee Simonson

III. Yiddish Literature
- *Poets*—Morris Rosenfeld, Mani Leib, Rolnick, Halper
- *Novelists*—Abraham Raisin, Appetashu, Raboy
- *Critics*—Joel Antin, Samuel Niger
- *Dramatists*—Perez Hirschbein, David Pinski

IV. Hebrew Literature
- Ephraim Deinard, Wolf Schnur, Naphtali Herz Imber

V. Musicians
  Violinists—Jascha Heifetz, Efrem Zimbalist
  Pianists—Fanny Bloomfield-Zeisler, Leo Ornstein
  Vocalists—Rosa Raisa, Alma Gluck, Sophie Braslau
  Conductor—Leopold Damrosch
  Impresario—Oscar Hammerstein
  Composers—George Gershwin, Sidney Romberg, Irving Berlin.

VI. Artists
  Sculptors—Victor Brenner, Jacob Epstein
  Painters—Leo Mielziner

VII. Scientists
  Chemistry—Julius Stieglitz
  Biology—Jacques Loeb
  Medicine—Milton Rosenau, Bela Schick, Joseph Goldberger
  Anthropology—Franz Boas
  Psychology—Joseph Jastrow
  Economics—E. Taussig, E. R. A. Seligman, J. H. Hollander
  Philosophy—Morris R. Cohen, Horace M. Kallen
  Oriental studies—Morris Jastrow

REVIEW QUESTIONS

1. What sort of writings have Jews produced in English? In Yiddish? In Hebrew?
2. Is there anything especially Jewish about the writing of American Jews? In some or all of them? In content or style?
3. What is the place of Jews in the American theatre?
4. Name two Jewish musicians, giving a description of their work.
5. Name one Jewish artist, giving a description of his work.
6. Name three Jewish scientists; tell why they are important.

TOPICS FOR REPORTS

1. What is the future of Yiddish in America? Of Hebrew? Give your reasons.
2. Report on some story of Jewish life written in English; tell about the author. Did you like the story? Give reasons.
3. Report on some story or play translated from the Yiddish, with the same considerations (or on one in Yiddish, if a member of the class reads it fluently).
4. Compare a story of American life and one of European life, from the volume of *Yiddish Tales*, by Helen Frank. Explain the difference.
5. Jewish music, what it is like; play some on piano or victrola.
6. The Jews in music, a historical study.
7. Jewish art; illustrate with pictures or objects.
8. Jewish art in Palestine, with an exhibition of Bezalel work.
9. The Einstein theory, and the Michelson proofs for it.
10. Study and report on selected people from the lists in the appendix.

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CHAPTER 29.

Jews Who are Prominent in American Industry and Public Life

AS WAS mentioned in Chapter 23, the Jews are a cross section of American society, with every class represented, but in different proportions than in the general population of the United States. In this chapter we shall see the reasons for that fact in detail, and trace a few of the individuals who have been important in various types of business and industry.

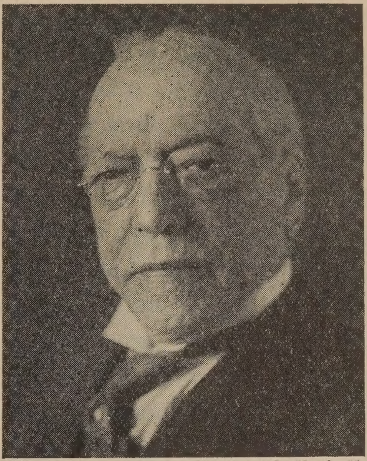
I. AGRICULTURE

EVERY nation is primarily dependent on agriculture, the production of food from the soil. But the Jew for two thousand years has not lived the life of a nation on its own soil; he has lived in cities, under special restrictive laws. In many lands and many centuries he was not allowed either to own or till a farm; in others he was not allowed to enter wholesale trade or the favored handicrafts; the only trades he was always allowed to enter were peddling, lending money and dealing in old clothes. Other occupations were added to these in different places, so that the Jews usually could find some way of making a living. But for almost two thousand years the Jewish people had lived an unnatural life, under oppression without and fear within; one sign of that unnaturalness was their lack of farmers.

In the present generation this lack is being repaired in Russian farm colonies. In Palestine also Jewish farmers are tilling the soil as one of the steps towards working out a healthy Jewish life in the Land of Israel. At the same time, other Jews are tilling the soil in America, where a healthy natural life is as possible for Jews as for non-Jews. Their number is not very great, for people do not learn new habits quickly; since the trend of American life as a whole is away from the farm and toward the city, the Jews cannot be expected to reverse that trend. But in a single generation 80,000 Jews have been aided to settle on the land and have established themselves as farmers. This means from 15,000 to 20,000 different families and different farms, for the earlier attempt to establish farm colonies, like those of Europe or Palestine, has proved unsuccessful in America. Usually Jewish farmers prefer to live near one another, so that they can have friends nearby and can come together for sociability or worship. The Jewish Agricultural Aid Society assists many of them to settle near each other on their own farms, not in colonies.

The work of this society has been most important: finding Jewish boys in New York who want to study agriculture and sending them to the National Farm School or to some state college; inducing families to leave the crowded city for the open fields; and assisting the new farmers with money and advice, with a publication, *The Jewish Farmer,* and with the latest knowledge concerning farm methods. Of the boys educated in the Farm School, some have gone back to city life, but some have settled on farms of their own, and some are specialists in government bureaus or teachers in agricultural schools, thus spreading the ideas of scientific farming among other farmers in many states. Woodbine, N. J., is the only village in the United States, all of whose officials are Jews from the mayor down; this is because it is a Jewish village, the center for the Jewish farmers of the neighborhood, and the headquarters of their activities.

There has already been a full discussion of David Lubin, the farmer's friend. Today his successor, a very different type of person, is Aaron Sapiro, who sued Henry Ford for a million dollars. Sapiro was a poor boy, who lived for several years in an orphan asylum after the death of his father. He attended the Hebrew Union College, but changed his mind and entered upon the study of law. From the beginning of his work as a lawyer, he was enthusiastic over the ideas of David Lubin. As Lubin had worked chiefly through governments to help the farmers, Sapiro has worked chiefly by organizing the farmers themselves to sell their products in cooperation, and so to get all the advantages of a great industry. By cooperative marketing the orange growers of California succeeded in making their pro-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SAMUEL GOMPERS

ducts known the country over under Sapiro's leadership. In the same way he has been organizing different kinds of farmers in different parts of the country,—producers of cotton, tobacco, fruit and grain. Aaron Sapiro is an important figure in the growth of farm cooperation in the United States, which his knowledge, enthusiasm and energy has made a success, just as he is important in Jewish life because of the courage and energy with which he sued Mr. Ford.

II. LABOR

THE greatest leader of American labor in all its existence was a Jew, Samuel Gompers, who was born in England in 1850 and who died in 1924 after having been president of the American Federation of Labor for forty years. Gompers was a cigar-maker by trade; he first organized a union in his own trade, then became a leader of the newly formed American Federation. For six years he occupied this position without pay, working at his bench during the day so as to support himself; by that time the Federation was far enough advanced to pay him so that he could give it all his time and quit his other work. Gompers had little interest in Jews or Judaism; his religion was the welfare of the working people; he gave his entire life to this cause. A little aggressive man, a bundle of energy even in his old age, he was a fighter all his life for unionism, the right of the workmen to organize for his own benefit. He fought equally hard against the employers who did not wish to grant these rights, and against the socialists who wished labor to become a political party. During the war he was conspicuous as an American patriot; after the war he was especially bitter against Russian Communism.

As we saw in our history of the Russian Jews, there are a number of Jewish unions, particularly in the garment trades. The leader of this "left wing" unionism is Sidney Hillman, another Jew, who rose through strikes (as a union leader usually must) until he worked out methods of peace and cooperation in his own industry. In a previous chapter we discussed the work of the Amalgamated Clothing Workers of America, for which Hillman has been distinguished by the Harmon Medal and by popularity among the laboring men. He is a very different personality from Gompers, for he is intensely Jewish in background and his first success came as a leader of Jewish workmen, through whose support he then became one of the great labor leaders of America. In addition, he is far more radical in his opinions than Gompers, has brought about many changes in industry and unionism, and has been a really original statesman in finding solutions for the difficulties of workingmen and for the problems of manufacture.

III. BUSINESS

JEWS are chiefly known to the outside world as business men; all this structure of charity and religion, all of these various professions and interests which we have been studying are unknown to most non-Jews. This is due partly to old prejudices; partly to the actual scattering and frequent success of the German Jews in this country. By scattering through the country and by growing up in business with the growth of the different towns, the Jews have often succeeded in the retail business. In the same way a number of Jews have built up great department stores in the largest cities of the country.

The most important business concern that is owned by Jews in this country is the banking company of Kuhn, Loeb and Co. We spoke of it in connection with Jacob H. Schiff, who was its president for many years. The banking business conducted by this firm has been most important in building railroads and other industries in the United States and developing sections of the country; in loans to foreign governments in time of war; and as a bank in general. Its partners have often followed the vision of Mr. Schiff, in whom business was united with civic and Jewish interests. The most prominent of them in public life since his time is Felix M. Warburg, who has been a great giver to many causes and a leader in the Joint Distribution Committee.

Next to Kuhn, Loeb and Co. come the Guggenheim family, with their enormous interests in the mining industry, particularly in copper mining in Wyoming. This family was among the pioneers in this particular industry, and built it up to a high point, both in the mining of minerals from the earth and the smelting and preparing them for use. With the growth of the nation, mining became more and more important, so that the Guggenheim family amassed immense wealth, which they then used to expand their mining business in many countries. One member of the family, Simon Guggenheim, became a United States Senator, and has established a notable group of fellowships abroad for outstanding American scholars; another, Daniel Guggenheim, who is interested in æronautics, has given great sums to advance the study and promotion of aviation.

IV. PHILANTHROPISTS

If one were to ask the average non-Jew about the Jews in America today, one thing he would certainly mention is their philanthropy. This old Jewish trait, which we studied in the Jewish field, is not limited to helping Jews. Judah Touro helped Jew and Christian alike; Jacob Schiff gave to charity and education everywhere. In the same way some of the outstanding Jewish philanthropists today are even more conspicuous in American life as a whole than in the more limited sphere of Jewish charity.

Nathan Straus is a member of the famous Straus family, a brother of Oscar S. Straus, the diplomat. He was a successful business man who little by little became more and more interested in philanthropy, until he finally retired from business to give all his time to helping others. His greatest philanthropy was the Straus Milk Fund which saved the lives of thousands of babies and lowered the death rate of New York City so much that it influenced state and national governments everywhere to imitate its methods. All this began in 1892 with the death of the cow which Mr. Straus kept on his country estate; it was found that it had suffered from tuberculosis. Mr. Straus then began to think what danger his family had been in, and what danger was present everywhere from the milk that people drank, for no dairies were supervised at that time, and many of them were very dirty. As the great Pasteur had recently shown that milk could be purified of disease germs by heating, Mr. Straus at once started a movement to pasteurize the milk (as it was called from Pasteur's name), sell it very cheaply to the poor people, and even give it away in the hot summer for poor babies. There was a fierce opposition which we today can hardly understand, because some people felt that their business was being damaged, and because others misunderstood the purpose of the movement. But Mr. Straus triumphed completely within twenty years. Milk inspection became a part of the state administration everywhere, much milk was pasteurized, and the children of the nation benefited. Mr. Straus alone is responsible for this great humanitarian work. He saved thousands of lives himself and spared many others from serious illness and sorrow.

Mr. Straus early became a Zionist, when he visited Palestine and became filled with love for the land. So his second great benevolence has been toward Palestine, where he opened soup kitchens and work-rooms, founded a Pasteur Institute and a health center. During the drives for Palestinian work and for war relief, the kindly old man used to go from one meeting to another, inspiring the people to give, and invariably giving another donation himself. Nathan Straus gives of his own thought and his own interest; his benefactions have made him one of the great helpers of his own people and of the American people as a whole.

Julius Rosenwald is another Jew known for business success, for Jewish leadership, but most of all as a great American philanthropist. He was born in 1862 in Springfield, Illinois. In business life he has been for many years the head of Sears, Roebuck and Co., the great Chicago mail order company, which he built up into one of the greatest business concerns in the country and from which he receives an enormous income. In disposing of this income, Mr. Rosenwald not only gives away huge sums every year, but he has his own ideas as to how to make his gifts most useful. He believes that every gift should stimulate activity in the one who receives it, and not merely do things for him; second, that no endowments should last forever, but should all be used within a generation. The first principle shows best in his great gifts to help the negroes of the United States. Mr. Rosenwald is a trustee of several negro schools, such as Tuskegee, and early saw that the greatest need of the negroes was better education; he therefore offered to build Y. M. C. A. buildings and public schools for any community that would raise a certain amount toward the building and guarantee to keep it up. Under that system there are now over 4,000 Rosenwald schools in the southern states, with fully 500,000 pupils in them, learning trades in addition to the regular elementary grade studies. Unless one studies the situation in the southern states, one can have no idea how badly these schools were needed and what a change the Rosenwald schools have worked on the education of negroes in these states.

Mr. Rosenwald is interested in many types of education. He is a trustee of the University of Chicago, has given millions toward its building program, and one of the buildings is named after him. He has donated $500,000 toward the Hebrew Union College Endowment Fund. He has founded an industrial and historical museum in Chicago that will certainly be one of the great educational institutions of the city, and probably of the world. At the same time, he is interested in charity when he sees its immediate need, and is honorary president of the Jewish Charities of Chicago.

In the Jewish field, Mr. Rosenwald is an officer of Sinai Temple of Chicago. He has helped many different causes, but his chief interest is in the settlement of Jews on the land in Russia. During the great relief drives his donation of $1,000,000 in 1918 made the entire effort a success. Now he is offering $5,000,000 for the permanent work of settlement and construction, on condition that the other people interested give the same amount. The Soviet government has promised then to furnish $10,000,000, so that the work will go on with enough money to give many Jews a chance to become farmers and to make their own way in the new Russia.

All these donations of Julius Rosenwald are given under the condition that the money be spent within a limited time, a period of twenty-five to fifty years. His idea in this is that nobody can tell what work will be needed so long after his own life; conditions change and the needs of people change with them. So he feels that he wants to help meet the present conditions which he understands, and that in generations to come there will be other generous givers who will meet the new conditions.

V. JEWISH PUBLIC MEN

No Jew has ever been considered as a candidate for president of the United States. But Jews have occupied almost every lower office from time to time, not always in proportion to their numbers, but certainly enough to prove their patriotism and their ability.

We have already spoken of two Jews as public men. Judah P. Benjamin, United States Senator and Confederate Secretary of State; and Oscar S. Straus, Secretary of Commerce and Labor, three times Minister to Turkey, and member of the Hague Arbitration Tribunal. To these we must now add a third outstanding Jew in American public life, Louis D. Brandeis, Associate Justice of the Supreme Court of the United States, member of one of the greatest judicial bodies in the world, and the first Jew to occupy such a position anywhere, although Lord Reading soon after followed his footsteps in England.

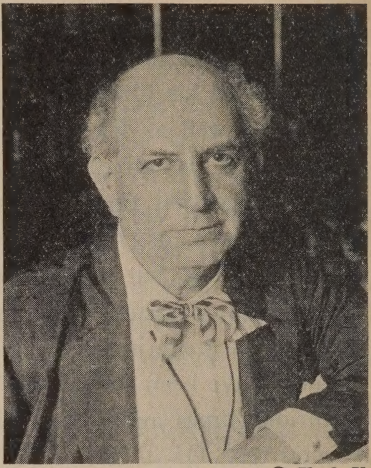
Mr. Brandeis was born in Louisville, Ky., in 1856, of a well-known family of German Jews. His uncle, after whom he was named, was Lewis N. Dembitz, a member of the national convention of 1860 that nominated Lincoln for president, and a scholar and writer on Jewish topics. As a young man Brandeis studied law at Harvard and then practiced in Boston. For many years he had no Jewish interests, but distinguished himself as a lawyer, especially by his defense of liberal causes before the courts. He defended the Oregon law that limited the number of hours a woman might work, pleading it before the Supreme Court of the United States in a highly original way; he did not try to present a legal argument, but to show by facts how much women might suffer if they were allowed to work all night, or to labor in factories for twelve hours a day. He became known as the "People's Lawyer" from the number of cases in which he defended the people against the great corporations, especially the railroads. He worked out such splendid projects as the Massachusetts system of savings bank insurance and pensions for wage earners. He was chairman of the arbitration board after the New York garment workers' strike in 1910 and aided in establishing that peace and constitutional control in the industry which we have already discussed in connection with the labor movement.

Here for the first time Mr. Brandeis became interested in a Jewish problem. This led him to a study of Zionism and a return to his own people. He became an active Zionist and was speedily recognized by being elected the active head of the movement in the United States. For five years he occupied this office and for three more years was honorary president; these included the years of the great war; and Mr. Brandeis, by his ability and by his influence with President Wilson, was one of the real leaders in the success of Zionism at that time. This has been Mr. Brandeis' only Jewish interest, in keeping with his general attitude, for he is always most interested in the welfare of common people everywhere, next interested in government and public life, and least interested in religion. His only Jewish affiliation therefore, has been the Zionist movement.

In 1916 President Wilson appointed Mr. Brandeis to the Supreme Court. There was serious opposition in the Senate, due, not so much to the fact that he was a Jew, but rather to his liberal opinions, which had made him enemies as well as friends. Finally, after a careful examination of his entire record, his appointment was confirmed. Since that time he has been rather inactive in all other work, as Justices of the Supreme Court are supposed to be; but he had given distinguished service in his public capacity and is known throughout the nation as a great judge.

There have been six Jews in the United States Senate at various times and forty-three in the House of Representatives. Of these, eight were members of the seventy-first Congress from 1928 to 1930; these were divided into five Democrats and three Republicans. In other words, the Jew in public life rarely represents Jewish districts or Jewish ideas; he is elected simply as an American, according to his own convictions and the confidence of his neighbors.

The most prominent Jew in the House of Representatives for many years was Julius Kahn of San Francisco, who was a member of the House for twenty-five years. Julius Kahn was a picturesque personality, who had been an actor in his youth and had turned to politics later on. He was a Republican, and because of the confidence of his own district and the number of years he served in the House he acquired a very great influence, rising to be chairman of the Committee on Military Affairs. He held this position throughout the



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Julius Kahn

war, and so was one of the important figures in the writing and passing of the draft bill and the whole conduct of the war by the United States. When Julius Kahn died in 1924 his district at once elected his widow, Florence Prag Kahn, in his place, and she has been twice reelected, as proof that she holds the position on her own merit and not merely as the widow of a popular representative. Florence Prag Kahn is the only Jewess to hold an elective office under the United States government.

Many Jews have held other positions as judges, foreign ministers and state officials, some of whom we shall list at the end of this chapter. Two western states, Utah and Idaho, which have very few Jews, have elected Jews as governors in recent years, the only Jews to hold this office since the time of David Emanuel in Georgia, just after the Revolution. Both of these men were born in Germany, were early settlers in the west, prominent business men and members of the Democratic party. Moses Alexander, a merchant of Boise, was governor of Idaho for two terms, from 1915 to 1919. Simon Bamberger, a merchant of Salt Lake City, was governor of Utah shortly afterward; he died in 1927 at the age of seventy-nine after a full generation of service in the upbuilding of his city and state.

In 1928 a Jew was elected to a similar position, that of Lieutenant Governor, in the great state of New York; he was not only a figure in political life, but a Jewish leader of importance, and a member of one of the important Jewish families of our day. Lieutenant Governor Herbert H. Lehman, with his brothers, Judge Irving Lehman of the Court of Appeals of New York State, and Arthur Lehman, banker and philanthropist, make another important family group, to follow, in our generation, the Straus family of the generation before. These three brothers were born in New York City in the 1870's, the sons of German immigrants; they are all graduates of American colleges and grew up in the tradition of public and of Jewish service. Herbert and Arthur Lehman are partners in Lehman Bros., a private banking company of New York City. Irving Lehman practised law until 1908, when he was elected a judge. At the same time, all three men have been leaders in Jewish activities. Arthur Lehman was for several years president of the Federation for the support of Jewish Philanthropic Societies of New York City; Irving Lehman is president of the Jewish Welfare Board; Herbert Lehman is vice chairman of the Joint Distribution Committee. Herbert Lehman also had a brilliant war record, rising to the rank of Colonel on the General Staff, and receiving the Distinguished Service Medal.

In political life, as in every other field, the Jews have given a few outstanding personalities to America, while the rank and file have been loyal and useful citizens in their different walks of life.

OTHER INTERESTING PEOPLE

I. Philanthropists

Felix M. Warburg, David A. Brown, Ludwig Vogelstein, Bernard Baruch, for both his war service and his founding of the Williamstown Institute of Politics

II. Public Men

Federal Judges—Julian Mack, Julius M. Mayer, Charles C. Simons, Jacob Trieber

United States Senators—David Levy Yulee, Florida, 1845–61; Judah P. Benjamin, Louisiana, 1853–61; Benjamin Franklin Jonas, Louisiana, 1879–85; Joseph Simon, Oregon, 1879–1903; Isador Rayner, Maryland, 1905–12; Simon Guggenheim, Colorado, 1906–13

Judges—Mayer Sulzberger, Philadelphia; Benjamin Cardozo, New York

Ambassadors and Ministers—Abram I. Elkus, Henry Morgenthau, Solomon Hirsch in Turkey; Ira Nelson Morris in Sweden; Rabbi

Joseph Kornfeld in Persia; Lewis Einstein in Czecho-Slovakia

Miscellaneous—Jacob H. Hollander, Treasurer of Porto Rico; Albert Lasker, Chairman of Shipping Board; Leo S. Rowe, Director of Pan-American Union; Paul Warburg, Director of Federal Reserve Banking System

REVIEW QUESTIONS

1. Give the number of Jewish farmers; why they prefer farm life; what Jews are doing to help them.
2. Tell about the life of Samuel Gompers.
3. Who are the richest Jews in the United States? In what way did they make their wealth? Do they rank among the richest men of the country?
4. Name three Jewish philanthropists; what is each known for?
5. Tell about three important men in public life.
6. What are the three highest positions held by Jews since the beginning of the nation? Tell something about the three men who held them.

TOPICS FOR REPORTS

1. List the leading Jewish business firms in your city, with pertinent facts, such as: type of business, when founded, from what land the founder came, whether their families are still in the original firm, their Jewish leadership.
2. Are there in your city any Jewish labor unions, Workmen's Circle, or other labor group? If so, find out about them.
3. In the classified telephone directory, see if you can find one Jewish name in every line of business. Notice which lines have most, which (if any) have none at all. A project for a group, or the whole class.

4. Does the election of Jews to high offices make any difference in the general standing of the Jewish people?
5. Are Jews elected to office because they are Jews, in spite of it, or is their Jewishness indifferent? Give reasons and examples.
6. Is there any connection between political success and Jewish leadership? Give reasons and examples. This may make a debate.
7. What Jews have held office, or are now in office, in your own city, county, state?
8. An essay: Jews as lawyers and judges.

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CHAPTER 30.

What the Future Holds for the Jew in America

THE subject of this chapter is not a venture in prophecy; it is merely an attempt to see what our history of the past and present is worth by applying it to the future. In this study of the Jews of the United States we have seen certain tendencies, which give promise of continuing for some time to come; the future ought to be merely the extension of those tendencies a little ahead. These tendencies are clear enough, except for the possibility of new factors now unknown, such as another war or another immigration law, both of which have transformed Jewish life in America in the past.

I. THE ERA AHEAD

THE period into which we are just entering is more like that of the 1870's than like any other in this history, due to the stoppage of immigration. At that time it was voluntary; now it is forced by the quota laws, but the result should be much the same. In 1870, as there was little growth in numbers and a small charity problem, there was rapid increase in wealth, in Americanism, in the growth of Jewish institutions of every kind. The period ahead will apparently be the same. The number of Jews in the United States will grow very slowly, and chiefly from the natural increase of the population, not from immigration. At the same time, foreign ideas, foreign scholarship, foreign ambitions will not be entering as they did with each successive wave of immigration. American Jewry will have to become spiritually self-sustaining, to rear its own scholars and rabbis, its own leaders and pathfinders. There will be more time for Jews to take stock of themselves, to solidify the progress made so far, to decide for themselves what the next step is to be. They will not be hurried into action, as they have been before, by the pressure of masses of needy immigrants or by the overwhelming need of their brothers in foreign lands. The whole world seems to be getting more stabilized, including the Jews of the various lands; those of the United States particularly will have a breathing space for development of their own ideas from within.

II. OUTSIDE PRESSURE

THE relation of Jew to non-Jew in America seems to be normal again, after the excitement and pressure of the Klan and the Ford propaganda. Of course, all this has left some results, but the intensity of it is gone. What remains is no different in kind and little different in intensity from the attitude of the American non-Jew toward the Jew before the World War. The separation of Church and State, the essential doctrine of Americanism from the beginning of the nation's history, has been attacked time and again since that day. The defense of this doctrine, the practice of strict justice toward every man of every religion, has meant at the same time the protection of the Jew. The Jew asks only strict justice in America, the complete right of freedom of worship, entire opportunity to live his own life as a man and a Jew.

Now that the Ku Klux Klan is on the decline, and the sentiments for which it stood are no longer so intense, more and more non-Jews see the justice of this plea. Still, there are groups which have different ideas, which want the government in one way or another to interfere in religious matters, to defend one faith or suppress some other. The anti-immigration movement was partly anti-Jewish, as we know, and it was successful in excluding a large number of the Jews who might desire to settle in America. The movement for a stricter observance of Sunday as a day of rest is very hard on orthodox Jews, who want to rest on the Sabbath; it is just as hard on the Seventh Day Adventists, a Christian denomination which also keeps Saturday as its day of rest. In some states this matter has been taken to the courts, and the decisions differ; certain states allow a man to keep his store open on Sunday if he closes it on Saturday, and thus observes one rest day and does not try to cheat the law. In the Jewish sections of New York, for example, many business men cater to a Jewish trade, and are able to keep their traditional Sabbath day. Some states, however, have taken a different attitude, which is most oppressive to the pious Jew.

Another difficulty exists with regard to the reading of the Bible in the public schools. Many legislatures have made laws of different types on the subject, and many state courts have ruled on the question whether this was an interference with the rights of religion. In some states Bible reading in the schools is forbidden on the ground that it is necessarily the teaching of some particular religion according to what version of the Bible is used, what passages are selected for reading, and what explanation is given by the teacher. Other states order the reading on the ground that the Bible is not a sectarian book, but common to all denominations (including the Jews), and that it is a good influence for children to hear and to know the Bible. In some cities the children sing Christian hymns in the schools; in some the Jewish children may be excused if they ask it; in still others sectarian songs are forbidden altogether.

In other words, there is a constant pressure in small things, but no great attack against which the Jew must defend himself. The wave of anti-Semitism seems definitely over. The Jew must still defend his liberties, and the lover of freedom must defend the cause of freedom in the United States as elsewhere.

The loss to Judaism from intermarriage is extremely small in percentage and is making little difference in the survival or growth of the Jewish people. It is chiefly noticeable in the small towns which have only a few Jewish families; the larger cities, with Jewish communities, see their families keeping up their Jewishness in marriage. The real loss to Judaism is rather through indifference, carelessness and lack of Jewish knowledge. These cause a large number of people to have less and less to do with the Jews, and to drop gradually away from Judaism. Sometimes these are people with little religion of any kind; sometimes they are religious persons, who do not find their satisfaction in Judaism. Some turn to Ethical Culture, following the distinguished leader Felix Adler, son of a rabbi and founder of the Ethical Culture movement; others to Christian Science, with its belief in curing disease by faith alone. Seldom do Jews go farther afield for their religion; practically the only Jews who actually join Christian churches are the children of intermarriages who are half Christian to begin with.

The real danger to Judaism then is carelessness and ignorance among Jews, not enmity from without or disloyalty from within. The real preservative of Judaism is Jewish education, so that Jewish children may know why they are Jews, what they can do as Jews, and may live lives of loyalty to Judaism.

III. JEWISH INSTITUTIONS

What, then, will be the future of Jewish institutions in America, of the synagogue, of Jewish philanthropy, and particularly of Jewish education? Again, this can be judged fairly well by the tendencies which appear today. Religion is not decreasing among Jews in America; more people are joining congregations, more congregations are being organized; more and larger temples are being erected. The three religious groups—reform, conservative, and orthodox—are all solidifying their positions and stabilizing their numbers at this period, and probably will continue to do so for another generation. Each is making its organization more perfect, bringing its sympathizers into line, devising newer and better methods for its worship, its schools, it social life. On the whole the tendency in religion these days seems away from the extremes, and toward some kind of a common understanding. Extreme reform has proved not quite Jewish enough to satisfy its adherents, certainly not enough for the great numbers of Russian Jews who have joined the reform congregations. So a great many of the old Jewish practices, discontinued at the opening of the reform movement, either from objection to all ceremonies or simply from carelessness, are being brought back: the Sabbath, the Seder—now often for a congregation instead of a family—the study of Hebrew. The principle of reform has not been abrogated; there is still the theory of progress, of adaptation to the conditions of land and century, but in details reform Judaism is becoming more traditionally Jewish.

In the same way, orthodoxy is becoming more American, less European, and is tending toward the conservative standpoint. English sermons are being introduced; instrumental music is introduced in meetings, if not in the religious service; a modern form of Hebrew education is substituted for the constant memorizing of the Cheder. The old-fashioned orthodox rabbi of fifty years ago in Europe opposed any modern education at all in language, science or philosophy; he spent all of his time studying Torah and Talmud. The modern orthodox rabbi, like his conservative and reform colleagues, must be a broadly educated man; his own ideas are therefore changing, and his congregation is changing in certain respects, as well.

As the various types of synagogues are growing a little more like each other, they are at the same time growing to know each other a little better, to cooperate better in the various cities and on a national basis.

The same is true of Jewish education. The Hebrew school is becoming more American, is copying the public school in its buildings, its grading and in many other ways; is taking up new textbooks written for American children; is adding subjects like current events, club work, singing. The religious schools of the various congregations, on the other hand, are adding extra hours during the week to allow for more Hebrew study, are teaching the children more about the ceremonies of Judaism. The two types of Jewish education are both increasing though slowly, and both together are not yet sufficient for all the Jewish children in the country.

The Hebrew schools are becoming community enterprises through the Bureaus of Education, and often through their adoption by the Federations.

In philanthropy, the trend is away from relief and toward prevention, work for the future, above all, education. With the stoppage of immigration and the growing up of a new generation of Jews born in America, relief work will soon be almost at an end, except for orphans and the sick. In such cases the slogan will be prevention. Sick people are to be cured, sickness to be prevented; orphans are to be educated for self-support, parents to be kept alive. Jewish philanthropy for the future will be concerned increasingly with Jewish centers, with recreation, and education. Another problem that will remain is that of fellow-Jews in foreign lands, of Russian and Palestinian colonization. In these two great projects, the Jews of America are coming nearer together as the facts are getting better understood and as the Jewish Agency will enable them to work together.

IV. JEWISH UNITY

The trend in religion, education, and philanthropy, in social life and marriages, is toward Jewish unity, not towards identity, of course; there will always remain different parties and different opinions among Jews. But the trend demonstrates the will to know each other, to work together in their common problems. The Synagogue Council of America, the Joint Distribution

Committee, the Jewish Agency, the American Jewish Congress and American Jewish Committee (even though the two last are still rivals), all show steps toward unity. And there are many indications more subtle than these great organizations. The prejudice between Jews from different lands is dying out; old German and Sephardic congregations are electing as rabbis the sons of immigrants from eastern Europe. There is still a little prejudice, but it is weak and on a steady decline. The Russian Jew, as he is succeeding, loses his envy; the German Jew, seeing him as a social equal, loses his contempt. Moreover, the Russian Jew is becoming quite as American as his German predecessor.

The Jews of the United States share certain problems of relief at home and abroad, of Jewish education and Jewish tradition, of self-defense and the defense of the Jewish name. They are reaching the point where they can unite on these matters and allow each other to differ on other points. There was a time when the orthodox would want to excommunicate a reform leader, or religious Jews a Zionist radical, but that time has largely passed. Jews are now progressively readier to admit into a common Judaism anybody who considers himself a Jew, who wants to be loyal to Judaism, even though the expression of his loyalty may be very different. The next step among the Jews of the United States, which may be years ahead or may come very soon, is their unity as American Jews.

So we must face the future, trying to apply to it the lessons of the past. We face it with uncertainty and yet with hope, with the knowledge of what America has done for the Jew and what the Jew has returned to America, with the vision of how Judaism has helped found the freedom and prosperity of this nation, of how Judaism is needed by the Jew himself. We face it with loyalty to our country which has proved a better homeland than the Jews ever knew since they were driven out of Palestine two thousand years ago; with loyalty also to the wandering folk of Israel and to the vision of God that has kept them brave and true through all their trials. We have seen how the best Jews have been the best Americans in all that constitutes true Americanism. Now we want to unite within ourselves the inspiration of the Jew, the ideal of America.

Review Questions

1. What is the special characteristic of the era on which we are just entering? What previous era was like it? What are the results of such a condition?
2. What is the effect on Jewish numbers of, a. anti-Semitism; b. intermarriage; c. indifference?
3. What is the trend evident today in, a. the synagogue; b. Jewish education; c. Jewish philanthropy?
4. What are the indications of growing Jewish unity? What forces make for division?

Topics for Reports

1. Are Judaism and Americanism in harmony or in opposition? Is any special type of Judaism against American ideals? What is the American attitude toward a minority religious group?

2. Are the different races and religions of America coming closer together? Give your proofs for or against.
3. What kind of Jewish education do you think is best for Jewish children in America? Why?
4. What does the history of the Jew in America teach us about: Jewish patriotism; movements against the foreigner; religious liberty; parties among Jews? any one of these or some other problem of the day; the evidence to be taken from this book and its references.

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